LOOK UNTO
JESUS,
OR
An Aſcent to the HOLY MOUNT,
TO SEE
JESUS CHRIST
IN HIS
GLORY.

WHEREBY

The Active and contemplative Believer may have the Eyes of his Underſtanding more inlightned to behold in ſome meaſure the Eternity and Immutability of the Lord JESUS CHRIST:

I. In his Divine Generation.
II. In his Power over the World.
III. In his Power over his Church in her twofold eſtate:
I. MILITANT.
II. TRIUMPHANT.

As the Liſt of CONTENTS which followeth next to the PREFACE, doth more particularly declare.

At the end of the Book is an APPENDIX, ſhewing the certainty of the Calling of the JEWS.

Written by *EDWARD LANE*, M. A. Vicar of *Sparſholt*, *&c.* in the County of *South*, *alias Hamſhire*.

London, Printed by *Thomas Roycroft* for the Authour, and are to be ſold by *Humphrey Tuckey* at the Black ſpread-Eagle in *Fleet-ſtreet*, and by *William Taylor* near the Checquer Gate in *Wincheſter*. 1663.

Imprimatur Liber ut eò magis imprimatur JESUS.

Decemb. 6.
1662.

M. FRANCK. *S. T. P. Reverend. in Christo Patr. Dom. Episc.* Lond. *a Sacris Dom.*

39.
8. 3.
22.

OPTIMO MAXIMO

ΘΕΑΝΘΡΩΠΩ,

Τῷ Λόγῳ, καὶ εἰς τοὺς αἰῶνας τῷ Αὐτῷ

DEO DOMINO

DOMINI DEI *Patris Omnipotentis Filio Unigenito, omnisque Creaturæ* Πρωτοτόκῳ, *hoc est, & Primo-Parienti & Primogenito,*

Necnon

Inter Deum & Homines Mediatori Unißimo & Fidelißimo,

Catholicæ etiam Eccleſiæ Militantis & Triumphantis Capiti unice colendo,

(Ad cujus Nomen ſupra omne Nomen flectendum eſt omne Genu Celeſtium, Terreſtium, ac Subterraneorum)

Tractatum hunc de Æternitate & Immutabilitate Nominis ſui Præſtantißimi Σωῒ Θεῷ *ſuſceptum, Protractum, & Peractum*

EDOVARDUS LANE *in domo ejusdem Domini Servorum* Ἐλαχιστότερος *& Inutiliſſimus Cum humili Indignationis ob multas Infirmitates Deprecatione, & ardenti Benedictionis Supplicatione*

Meritißimo Conſecravit Voto.

Reverendo in Chriſto Patri ac Domino,

Domino GEORGIO

Epiſcopo WINTONIENSI *Vigilantiſſimo,*

Aureæ Periſcelidis Præſuli

Clariſſimo,

Domino ſuo Diœceſano Summopere

Obſervando

Incrementum Gratiæ apud JESUM CHRISTUM Ἀρχιποιμένα, καὶ τῶν ψυχῶν Ἐπίσκοπον, *perinde ac Honoris apud Homines in Tranſlatione ſua ad hanc* Θεοῦ Γεωργίου *Provinciam*

Bona Fide & Toto Corde Precatur

EDOVARDUS LANE.

Annos nunc plus minus 27. Eccleſiæ Paræchianæ in Villa SPARSHOLT *in agro* SOUTH. *Vicarius:*

Quinetiam una cum ABRECH *Congratulationis, Librum hunc ad Celebrandum* JESU CHRISTI *Nomen Honorandum in Sæcula Præparatum, eidemque Supremo Nomini, Perpetuæ Gratitudinis ergo, Conſecratum*

Ad Gravem & Religioſam ejusdem Reverendi Patris Inſpectionem & Diſquiſitionem lubente dicavit Studio.

JESUS SIT TIBI JESUS.

A PREFACE

To the Pious and Judicious Reader.

GOOD READER,

HEre is a Treatiſe preſented to thy view, wherein through the guidance of Gods grace, and the conduct of his word, is attempted an aſſay to ſet forth the honour of the great Name of our Lord Jeſus Chriſt, and to make his praiſe glorious. A Deſign doubtleſs very acceptable to all that are *Chriſtians indeed*, who cannot but rejoyce in any thing that may tend to the Exaltation of our dear Crucified and Glorified Redeemer, who is the *Rock*

of Ages, the eternal excellency of his Church, the joy of all Generations. A work it is wherein all the company of Heaven is to be exerciſed unto all eternity. And albeit whatſoever is undertaken by Men or Angels in this kinde will come infinitely ſhort of his Merit, yet it is but fit that what any one hath here ſeen of his glory, either in his word or works, he be free in the communication thereof. Poſſibly there have been ſundry attempts made already of the like nature, and ſuch, that this may ſeem to ſome at firſt ſight to be ſuperfluous: However *Let not the day of ſmall things be deſpiſed by us*: If ſome new materials, which will endure the ſearching fire of Gods ſpirit be here added to the gold and ſilver which others have before built upon this foundation, there can be no juſt offence taken thereat; Sure I am they will not be diſallowed by the Maſter of the houſe, and therefore ought not to be rejected by thoſe that are employed and ſalaryed by him to be Coworkers with me in the building.

It was not (God knoweth) any vain ambition or ſelf-ſeeking that did firſt put me, the meaneſt of the Lords Servants, upon this work, which is indeed *Opus Dei*, the work of God; neither is it any ſuch ſiniſter aim, that makes me ruſh

ruſh upon the cenſure of the judicious in the enlargement and compleating of it: Onely if Jeſus Chriſt may hereby be magnifyed, and his Church edifyed, I have my deſire, and it ſhall be the Crown of my rejoycing.

I confeſs notwithſtanding there was an occaſion offered that did firſt induce me to this Undertaking, and it will not be amiſs here to make a ſhort mention of it. Thus it was, In the heat of the late Schiſme, it fell to my lot to preach a Sermon in the Cathedral Church at *Winton* upon the 26 day of *December*; wherein becauſe I ſaid, I would not judge thoſe people in the liberty of their Conſciences, who did obſerve the Feaſt of our Saviours Nativity to the Lord (though withall I then * ſpake ſeverely againſt the prophane abuſe of it) I was accounted a ſuperſtitious perſon, and a malignant (ſuch was the diſcriminating terme that was then uſed) and reported far and near, that I had done more hurt by that one Sermon then other Miniſters that were employed in that Lecture could be able to repair again by many. Which reproachful ſlander was ſo great a trouble unto me, though I was then juſtifyed by Perſons of very good quality that were both wiſe and godly, that I was often minded, being perſwaded

An Dom. 1654

* *Which is here alſo inſerted in its proper place.*

ſwaded by thoſe perſons, and ſundry others that heard of it, to publiſh in print the Sermon that I then preached, to the end the World might ſee how cauſeleſly I was traduced. I did nevertheleſs forbear the ſaid publication, not out of fear of the perſecutions of thoſe evil dayes; for I did my ſelf obſerve that Anniverſary Feſtivity in my own Pariſh, preaching and adminiſtring the Sacrament of the Lords ſupper, when very few durſt adventure to do the like. But having begun upon this occaſion to prepare it for the Preſs, and finding in the purſuance of it my Meditations enlarged to other matter then I at firſt delivered, I ſlighted the Calumny wherewith I was aſperſt, as not worthy to be ſo much heeded, and breaking through many difficulties and hinderances, have by degrees extended that very Sermon to this length which is now before you. The greateſt part whereof I have for ſome years kept by me without further additions; but of late I muſt confeſs I was as the Apoſtle (if I may ſo ſay) preſſed in ſpirit to finiſh what I had begun, and to publiſh the whole for the ſake of Chriſt and his Churches.

And now give me leave to premiſe an Apology for ſome things in this Treatiſe, againſt which eſpecially

ſpecially there may ſeem to lie ſome exceptions. Firſt, I may poſſibly be adjudged too inconſiderate in fixing the Epiſtle to the *Hebrews* upon St. *Pauls* account, becauſe it doth not clearly appear (as it is commonly conceived) that he was the Authour thereof. Secondly, It may be ſaid that here are ſundry things inſerted which have no natural co-incidency with the principal ſubject that is pretended.

As to the firſt of theſe Exceptions, I know well there hath been ſome doubt made concerning the Authour of this Epiſtle; for it hath been much controverted a long time whether it was *Barnabas* or *Clemens Romanus*, or Saint *Luke*, *&c.* But for Saint *Paul* few were inclinable to entitle him unto it: their reaſon was, The ſtyle and idiom hereof ſeems to vary much from that which the Apoſtle ordinarily uſed in his writing, neither doth he own it himſelf, by ſetting his mark upon the front of it, as he doth in all the reſt of his Epiſtles, but chiefly becauſe the Writer of this Epiſtle acknowledgeth, that *he had learned the Doctrine of Salvation from others, which*, ſaith he, *was confirmed unto us by them that heard it*; Whereas the Apoſtle with very great confidence profeſſeth that he never received it of men, nor was taught it

Heb. 2. 3.

Gal. 1. 12

it but by the Revelation of Jeſus Chriſt (which laſt exception is indeed the moſt material, but anſwered ſufficiently by a late Writer as may appear in the margine.) Hereupon it ſeems that doubts have riſen concerning this matter: And it is further conceived by ſome that it would ſavour of too much curioſity to reſolve ſuch doubts; For ſo long as we believe the Holy Ghoſt to be the Enditer, what need we perplex our ſelves about the Writer? As When a Prince will vouchſafe to ſend a Letter to any of his Subjects, it would ill become them to be inquiſitive with what pen it was written; rather we ſhould ſay of this Epiſtle, as once it was ſaid of the Book of *Job*, *Ipſe ſcripſit, qui hæc ſcribenda dictavit, Ipſe ſcripſit, qui & illius operis inſpirator extitit*, He writ theſe things that dictated them unto the Writer, *&c.*

Doctor Hammond, *The word* Ἡμᾶς, *us, is not to be reſtrained to the writer onely, but ſo as to comprehend thoſe to whom he writes,* uti patet *Tit.* 3. 3. *Eph.* 2. 5. *Neither is it any new or ſtrange thing for* St. Paul *to confirme the truth of the Goſpel by the teſtimony of others, and tradition from them which ſaw and heard. See* 1 *Cor.* 15. 3.

Nevertheleſs though it be granted that it may not be of abſolute neceſſity to make too curious inquiry after all thoſe Pen-men and actuaries, whom the Holy Ghoſt employed in that excellent ſervice of being the perpetual Regiſters of the great Council of Heaven, yet neither are they to be quite neglected. We rejoyce in the meſſage of good tidings that is brought unto us, yet that hinders not, but that we may make the meſſenger welcome,

welcome, and if he be miſſing, though his preſence ſhould not add to the Authority of the meſſage, yet we would ſeek him out, that we might gladly know him. Here is an Epiſtle ſent unto us from God, and the meſſenger is ſuppoſed to be miſſing: Let now the name of God be magnified, and his will herein revealed be embraced by us (as it is meet) with all acceptation: But if the knowledge of the inſtrument by whom it is handed to us, may any whit conduce to Gods glory in the removal of prejudices againſt the truth herein revealed, or in the conviction of the enemies of the Lord Jeſus Chriſt (ſuch as were the *Arrians* of old, and the *Socinians* of late) it is not fit that we ſhould balke it, eſpecially when it is hinted unto us by the ſpirit it ſelf in the holy Scriptures. To ſay nothing of the Title prefixed to the Epiſtle, it being no part of the Canon, neither having been generally uſed by the Churches of Chriſt, therefore not argumentative, though it muſt be confeſſed it hath Antiquity to plead for it. To let paſs alſo the Salutation in the cloſe, which as the Apoſtle Saint *Paul* ſaith, 2 *Theſ.* 3. 17. is *his token in every Epiſtle, ſo he writes* (which might be more material, but that it may be ſaid, Others in imitation of him do uſe the ſame Valediction

diction too) we have a more ſure word of teſtimony, whereunto we ſhould do well to take heed, and that is this. Saint *Peter* the Apoſtle of the circumciſion in his ſecond Epiſtle which he writes unto the ſcattered *Hebrews*, who were of his peculiar charge, though diſperſed into ſundry remote Regions, calling them therefore Strangers in regard of the places of their abode, far diſtant from their own Country, hath by a ſingular providence of God poſitively teſtified, that his beloved Brother *Paul*, and no other, was the Writer hereof. And to this purpoſe he gives us a plain demonſtration, 2 *Pet.* 3. 15. Where he ſpeaks of an Epiſtle of *Paul* written unto theſe ſcattered *Hebrews*; which Epiſtle was it ſeems at that time extant, and in high eſtimation among the faithful, and which with other of Saint *Pauls* Epiſtles he commendeth as of equal Authority, being, as he ſaith, written by him according to the Wiſdom given unto him. Now this Epiſtle there mentioned, is very probably the ſame, which in the Scripture goeth under the Name of the Epiſtle to the *Hebrews*; otherwiſe how is the Church the pillar and ground of truth in holding out all the Oracles and whole Counſel of God, if ſhe hath been negligent in ſo eminent a part of her *Depoſitum* commended

commended unto her by the Authority of two chief Apoſtles, or, as one ſaith, loſe *Pauls* Epiſtle and keep *Peters* that makes mention of it, which is not with any colour of reaſon to be imagined? We may therefore hereupon conclude that it evidently appears Saint *Paul* was the writer hereof.

But for that he here altereth his ſtyle, and doth not put his Name unto this, as he doth unto the reſt of his Epiſtles, there are ſundry probable conjectures commonly for it given. Firſt the *Jews* had conceived againſt him a very great prejudice, and leaſt they ſhould thereupon have rejected his writing with indignation, he changeth his wonted ſtyle, and omitteth his uſual Introduction of *Paul an Apoſtle*, &c. Not regarding himſelf, ſo that the word of God might run and be glorified. Moreover he was deſign'd to be *Apoſtolus Gentium*, the Apoſtle of the *Gentiles*, as appears *Gal.* 2. 7, 8. Therefore thought it beſt here to conceale his Name, and to waive his ordinary title, leaſt he ſhould Ἀλλοτριοεπισκοπεῖν aſſume to himſelf alſo the Title of *Apoſtolus Hebræorum*, the Apoſtle of the *Hebrews*, which properly belonged to another. And therefore though he might in an extraordinary way be employed by the Holy

Ghoſt in writing this Epiſtle to the people of that Nation (as Saint *James* alſo did.) yet withall he is very cautious herein to put them in minde of their duty to their own peculiar Guides that had the rule over them, which we ſee he doth once and again in this 13 Chapter verſ. 7. 17. 24. But the truth is (as it is ſaid) theſe reaſons are but conjectural, that which is to ſatisfie us in this point is this, even ſo it ſeemed good to the Holy Ghoſt.

And thus I have given a large and clear reſolution of this doubtful matter, which indeed was but fit to be done, becauſe I do here oftentimes ſpeak of the ſaid Apoſtle, as the ſure and certain Authour of that Epiſtle.

Secondly, Whereas there are ſundry branches of this Treatiſe, which do ſeem to have no affinity with the ſenſe of the Apoſtle in the Text, and conſequently not to be connatural with the main Doctrine that is here inſiſted upon, I anſwer, Firſt, As Jeſus Chriſt himſelf is (according to the Apoſtles word) *All and in All*, That ſea of living waters by whom all ſprings and rivulets of divine truth have their riſe and original, and unto which they muſt return again; ſo is this Text, as it is here interpreted, not onely comprehenſive of the whole

Col. 3. 11.

whole myſtery of Chriſt, but alſo of the whole duty of man towards him: And therefore that which is here written in order thereunto ſhould not be accounted as an impertinent digreſſion.

Secondly, it is no new thing to finde corollaries and collateral interſertions ſuperadded in a way of ſubſerviency to the principal ſubject handled in Tractates either of a Theological or meer Humane Alloy: For it is with Books (as one very well makes the reſemblance) as it is with Trees, theſe have ſome Maſter and chief Branches in which the main Sap of the Root is carried, but they have alſo ſome under-ſpriggs and water-boughs, which by the vegetation of the principal Shootes do proſper the better, and are made to ſerve both for ornament and fecundity to the whole Body; Thoſe have commonly ſome eminent ſubject into which their whole ſtrength and ſtream runs, but they have likewiſe ſundry *Parerga* of leſs conſequence annexed thereto, which though abſtractedly conſidered may ſeem to be at a wide diſtance, yet being Methodically linked together, have a coaleſcency, imparting each to other both illuſtration and confirmation. So is it here, ſundry reſultancies and inferences do occaſionally ſpring up in this Book, as there do in all

our Sermons that we undertake, when the blood and juyce of it runs chiefly into the Apoſtles ſenſe of the Text, *viz.* the Doctrine of the Eternity and Immutability of the Lord Jeſus Chriſt, which giveth life unto all the reſt. So that what the Evangeliſt Saint *John* ſpake of his Goſpel which he wrote, the ſame may I ſay of all that is contained in this Book, *Theſe things are written that you might believe that Jeſus is the Chriſt, and that believing you might have life through his name.*

But I hear what is further objected, as, that I multiply Quotations, borrow the help of ſundry Authours, and do but *actum agere,* bring the ſame *crambe* of words, repeating what hath ſufficiently been imparted to the World by others, who have at large, and with much perſpicuity and ſerenity of ſpiritual Wiſdome written of this ſubject. Now though I have hinted at this before, yet I conceive a neceſſity is laid upon me to rejoyn unto this Charge a full and clear Vindication.

Firſt then, this I ſay, I know not of any that hath written of this ſubject ſo largely before me; But this I know, that both for the matter and manner of handling it, as it is grounded upon that foundation, which is precedaneous unto it, I am alone without any competitours or pretenders whatſoever. Secondly,

Secondly, I do yield that I have in the carrying on of this Work conſulted with Writers both Ancient and Modern; and have thereupon, not without good cauſe been the bolder to offer my conceptions to publick view (though poſſibly in ſome places they may not be well reſented) finding them confirmed by thoſe that have been worthily reputed burning and ſhining Lights of the Church in their ſeveral Generations, who have born the burden and heat of the day in the Lords Vineyard, and upon whoſe Labours we are now happily entred. Yea more, I have not onely conſulted them, but frequently made uſe of their Teſtimony, rendring it in their own words, ſometimes to put by Imputations of Colluſion, otherwhiles for the Conviction of Adverſaries, alwayes to give full ſatisfaction to thoſe who ſhall diligently apply themſelves to a religious peruſal hereof. Nor am I at all aſhamed to acknowledge what I have done in this kinde, nor need I fear to be taxed with any Plagiary ſuperinducements of other mens Labours, though indeed as I have gone thorough my Neighbours Fields (the Owners whereof I do for the moſt part ſignifie by name) I have here and there plucked ſome Eares of Corn, and fitted them for my purpoſe (which

(which by a natural propriety is challenged of all as a common right) yet I have no where put in my Sickle, and so can plead a justification in that particular. Howbeit this I may without arrogancy make my Plea: *viz.* My borrowing, whatsoever it hath been, is fully counter-ballanced with my lending again, which though it be to be reckoned but as a poor Mite cast into the Lords Treasury, yet it is *secundum mensuram donationis Christi, ac moderationem Spiritus dividentis singulis prout vult*, and may through Gods blessing be to the furtherance of the Gospel, especially in regard of those interpretations of Scripture, which I have here given, to which no Expositors of Holy Writ, nor any Authours whatsoever could lay any claim, nor any of their Assertours can at this day for them: All which I do humbly commend to the Churches Examination, a List whereof I conceive fit here to present unto you, though the Table at the latter end of the Book will give directions by Asterisks to the places where they are to be found.

Exodus 33. 18. *I beseech thee shew me thy Glory.*
19. *And he said I will make all my goodness*, &c.

Exod.

Exod 34. 6. *And the Lord paſſed by before him and proclaimed, the Lord, the Lord God, &c.*

Deut. 32. 7. *Remember the dayes of old, conſider the years, &c.*

8. *When the moſt high divided to the Nations, &c.*

12. *The Lord alone did lead him, &c.*

Deut. 33. 5. *And he was King in* Jeſhurun, *&c.*

Pſalm. 2. 7. *I will declare the Decree, &c.*

Pſalm. 8. 3. *When I conſider thy Heavens, &c.*

Pſal. 74. 12. *For God is my King of old, &c.*

Daniel 9. 24. *Seventy Weekes are determined, &c.*

Amos 5. 18. *Woe unto you that deſire the day of the Lord, &c.*

19. *As if a man did flee from a Lyon, &c.*

John 1. 10. *He was in the World, and the World was made, &c.*

11. *He came unto his own, and his own, &c.*

14. *The word was made fleſh, &c.*

Acts 1. 6. *When they therefore were come together, &c.*

7. *It is not for you to know the times, &c.*

Rom. 8. 19. *For the earneſt expectation of the Creature, &c.*

20. *For the creature was made ſubject to vanity, &c.*

21. *Becauſe the creature alſo it ſelf ſhall be delivered*, &c.
22. *For we know that the whole Creation groaneth*, &c.
29. *The firſt-born among many Brethren*, &c.

Rom. 11. 25. *Blindneſs in part is hapned to* Iſrael, *until*, &c.
26. *And ſo all* Iſrael *ſhall be ſaved*, &c.
27. *For this is my Covenant with them, when*, &c.

Gal. 4. 5. *To redeem them that were under the Law, that we*, &c.

Col. 1. 15. *Who is the Image of the inviſible God*, &c.

1 Tim. 2. 5. *For there is one God and one Mediatour*, &c.

Tit. 1. 5. *For this cauſe left I thee in* Crete, &c.
7. *For a Biſhop muſt be blameleſs*, &c.

1 Pet. 4. 17. *For the time is come that judgement muſt begin*, &c.
18. *And if the righteous ſcarcely be ſaved*, &c.

Rev. 1. 11. *I am* Alpha *and* Omega, *the firſt and the laſt*, &c.

The Interpretation of theſe Texts of Scripture (Gentle

(Gentle Reader) as they are rendred in this Treatiſe, I do leave unto thy moſt ſerious conſideration: Not but that there are beſides theſe, ſundry Expoſitions of other places of Scripture here alſo given that are not uſual, yet nevertheleſs may well be conceived to be according to truth, without condemning thoſe that have been commonly received. Theſe likewiſe you will meet with as you go along in your reading, and will require your moſt ponderous meditations. Onely I do deſire that when you meet with an interpretation of the Holy Scripture which may ſeem ſomewhat ſtrange unto you, not to be haſty in paſſing cenſure upon it, till you have found the whole diſcourſe about it to be fully finiſhed.

Again, it will perhaps be objected unto me by ſome, that I do here take but a ſlight occaſion to be very large and vehement in maintaining the honour of our Church againſt her Adverſaries, by juſtifying the Order which ſhe obſerveth in the Publick Worſhip of God, and Eccleſiaſtical Government: Whereto it may well be anſwered, Is there not a cauſe? When not onely the Church which is our Mother, the moſt eminent Pillar and Stay of Divine Truth hath been miſerably rent and torn by Schiſmes and Diviſions, but our Lord

Jesus Christ himself also was very much dishonoured thereby, being made by a sort of wretched people the very Authour and Fautor of their Divisions; as if he had not been, and were not still to be to his poor Church what the Text here insisted upon, proclaims him to be, *viz.* Ὁ Αὐτός, the Same? Cause enough then there is for every true Son of the Church to spend his Zeal in this Contrast upon all occasions, and to marke them as the Apostle adviseth, who cause these Divisions and Offences, that they may be avoyded.

It must be confessed, the late Schisme, while it grew more and more prevalent in this Kingdome till it pleased God to reduce us to our pristine order by a merciful providence never to be forgotten, did bring us especially of the Ministery into such a low despondency and pusillanimity of spirit, that we had almost lost that Christian Valour, yea and English courage *pro aris & focis*, for which our Church and Nation have in times before us been so much renowned: But since the Lord God hath spoken, who can but prophecy? when deliverance hath been sent unto us by the out-stretched arm of an Almighty Power, who can forbear to rejoyce in it? And when God hath shewed us our Errour, in suffering our selves to be

be deluded by a ſpirit of ſeduction, who can but lament his back-ſlidings, and appeare with his utmoſt ſtrength in the vindication of that Truth and Church, which have been ſo treacherouſly forſaken? For my own part I do here in the truth and uprightneſs of my heart ſolemnly proteſt before God and men, as I have been aſhamed of my credulity in giving heed for ſome time to the cunning inſinuations of thoſe who pretended they were for the cauſe of God, but were found Lyars, ſo now (though poſſibly it may be ſaid of me, as it was of Saint *Paul*, that my bodyly preſence is weak, and my ſpeech contemptible, and therefore it is but little that can be expected from me that may be for the advantage of the Church in any kinde (all which I will not deny) yet) I do and muſt account it my duty with that little ſtrength that I have, to endeavour what I can by all wayes and means the undeceiving of thoſe poor ſeduced people, who, being bewitched with the like ſorceries, do yet continue in their perverſeneſs againſt the Lord and againſt his Anointed. What elſe ſhould I do after ſo woful a defection that hath been among us, when, to my apprehenſion, I hear often the word of our Saviour to his Apoſtle Saint *Peter* ſounding in mine eares, *tu conver-*

2 *Cor.* 10. 10.

Luk. 22. 32.

ſus confirma fratres, when thou art converted ſtrengthen thy brethren: Let no man therefore blame me for my forwardneſs and vehemency in this matter upon any occaſion, for I cannot but ſpeak the things which I have ſeen and heard, as the ſame Apoſtle alſo ſaid; yea let my tongue cleave to the roofe of my mouth, and my right hand forget her skill (how poor and ſlender ſoever it be) if my tongue and pen both be not now ready for the Churches ſervice, to fill up the acclamation at the ſetting on the Head-ſtone of this great Work of Omnipotency in the re-eſtabliſhment of Order among us, both in point of Divine Worſhip, and of Civil and Eccleſiaſtical Government, with Grace, Grace unto it.

Laſtly, I ſhould now alſo be loth to be ſo far miſtaken, as that by giving new experiments of rendring the ſenſe of Scripture otherwiſe then it hath been generally taken, I ſhould thereby incline to favour that upſtart Sect of holders-forth of new Lights, and new Truths, againſt whom I have alwayes proteſted my diſlike with much loathing and abhorrency, and do ſtill account of them no better then the ſmoke that comes out of the bottomleſs pit, which would in time darken the light of the Goſpel, as much as the foggy miſts

miſts of Popery ever did, where it prevaileth. Deplorable is their eſtate, and accurſed be their attempts whoſoever they are that ſet up any of their pretended Lights in competition with the Holy Scripture, and are not contented with that truth which hath already been revealed to the Church in thoſe things that are neceſſary to ſalvation. *The bed of divine truth is green* all the year long, no filthy weeds of ſpotted Errour ſo much as once appearing therein, nor no room at all to be found for any more ſeeds to be ſowen in it, the ſmell thereof is ſo acceptably fragrant to every true believer, that the ſcent of all things elſe in this world, how pleaſing ſoever to fleſh and bloud, is of no value with him, but noiſome in compariſon. If we therefore (to uſe the Apoſtles words) or an Angel from Heaven ſhould trample upon this bed, or deface the beauty of it by ſcattering in it any other ſeeds, which (of what nature ſoever they be) will prove in effect to be nothing elſe, but the Tares of the Enemy, let him be *Anathema*. But to uncover this bed, and to ſhew what a delectable variety there is in the ſweet nature of it, to the end that thoſe who take pleaſure in beholding it, may more and more affect it, will I hope be adjudged, by thoſe that have judgment to diſcern, to be no faulty

Cant. 1. 16.

faulty compliancy at all with new fangled Opinionists, who pretending to novel discoveries of truth, root up the foundation. There is certainly, as in Plants many secrets of nature that are yet unknown, so, in the Scripture much of the minde of God that former Ages hath not been acquainted with, which they that come after may understand more perfectly, especially in the sense of those Prophecies which are to have their full accomplishment in the last Times. Truth is not now barren, as one observeth well, although she was prodigal in teaching our Ancestours (*Etiam quicunque fuere mortalium sapientissimi, multa scisse dicentur, non omnia*) she hath a reserve laid up in her Cabinet for her friends and followers at this day, and will ever have, till she opens all her treasures unto them at the last day.

I say therefore, as countenance is not to be given to those Masters of Novelties and new-Light Mongers of these dayes, who frequently and confidently from the light within them vent most damnable Opinions, expresly contrary to the Written Word (as the Gnosticks of old did, whose Disciples they are, though they know it not) so should encouragement be given to those, who taking along with them the Analogy of Faith, and the

the Analyſis of thoſe Places of Scripture which they fix their Meditations upon, are ſo happy as to finde out other interpretations thereof then were before known, which may occaſion more light alſo to ſpring up in the Church to the glory of God, and advancement of the Goſpel.

To which glorious ends that all whatſoever is here written in this following Treatiſe may happily tend, hath been, and ſhall conſtantly be the hearty Prayer of the poor unworthy Authour thereof, who is

(*Dear Chriſtian*)

Thy Soules friend, and

The Churches Servant,

E. L.

A POSTSCRIPT TO THE READER.

THE Method that is here used is (I confess) according to the ordinary mode, plain and homely, without those Logical curiosities, florid and subtle insinuations, or rhetorical transitions and cadencies, Wherein the accurate Writers of these Times do abound (which things nevertheless in their right use and genuine appearance, no man that is wise will at any time condemn) but for their sakes, whose Conversion from Sin, Conviction of Errour, and Corroboration in the Faith, this Treatise especially aimeth at, is this order observed; Which as it hath not been found altogether unsuccessful to such ends and purposes, so may it now also, through Gods blessing, be still useful therein, being suted for the most part according to their minde and expectation; Wherein I do but follow the Apostles Example, who became all things to all men, that by all means he might gain some: Yet if they should chance to meet with some things here Hard to be understood (as even Saint Pauls Epistles

Epiſtles, *which required that all things ſhould be done to Edification, had in them, by the Teſtimony of Saint* Peter, *things ſurpaſsing the capacity of the unlearned) it will be eaſy for them to paſs them by, and to ſpend their time and thoughts upon that, which they will finde to be within the ken of their apprehenſion.*

One thing more I muſt premiſe, with which I ſhall conclude this Addreſs. In regard I have here preſumed to render the ſenſe of ſome places of Scripture otherwiſe then they have been commonly interpreted, leaſt I ſhould thereupon be cenſured for affecting too much a Digreſsion from the grave and profound Judgement of others that are or have been before me, it is thought very requiſite to add hereunto a Synopſis of the Names of ſundry Authours both Antient and Modern that have been, as I ſaid before conſulted with in the purſuance of this Subject, to whom for the moſt part, as it was meet, I have with due reverence yielded a ready and willing compliancy in their ſenſe of Scripture, and other their Religious and Orthodox Determinations, which I hope will ſuffice not onely to take off the imputation of a Paradoxal Singularity, but free me alſo from a charge of offering violence to Sacred Theology, though Philology lead me ſometimes into her private Retirements, and put me therein upon new Explorations.

The Names of ſome Authours mentioned in this Treatiſe.

Alſtedius
Saint *Ambroſe*
Ameſius
Doctor *Lancelot Andrews* Lord Biſhop of *Winton*
Saint *Athanaſius*
Saint *Auguſtine*
Beda
Saint *Bernard*
Beza
Brentius
Bruno
Bucanus
Calvin
Centuriſts
Saint *Charles* the Firſt of Famous Memory King of Great *Britain*, *&c.*
Saint *Chryſoſtome*
Doctor *Collins*
Saint *Cyprian*
Doctor *John Davenant* Lord Biſhop of *Sarum*
Maſter *Deering*
Saint *Dionyſius Areopagita*
Doctor *Downham*
Maſter *Dyke*
Epiphanius
Euſebius
Doctor *Featley*
Maſter *Fox* his Martyrol.
Gerard
Biſhop *Godwin*
Gomarus
Saint *Gregory*
H. Grotius
Doctor *Hammond*
Doctor *Harris* Ward. of *Wint.* Col.
Doctor *Joſeph Hall* Lord Biſhop of *Norwich.*
Hoſpinian

Hoſpinian
Saint *Jerome*
Biſhop *Jewel*
Irenæus
Junius
Doctor *John King* Lord Biſhop of *London*
Doctor *Henry King* Lord Biſhop of *Chicheſter*
Peter Lombard
Ludolphus
Luther
Peter Martyr
Mercer
Doctor *George Morley* Lord Biſhop of *Winton*
Doctor *Richard Mountague* Lord Biſhop of *Norwich*
Muſculus
Nicephorus
Origen
Paræus
Pelargus
Perkins
Philo Judæus
Piſcator
Polanus
Doctor *John Prideaux* Lord Biſhop of *Worceſter*
Ravanellus
Doctor *Edward Reinolds* Lord Biſhop of *Norwich*
Septuagint
Socrates
Sozomen
Tertullian
Theodoret
Doctor *Twiſſe*
Maſter *Vines*
Maſter *Nathaniel Ward*
Maſter *Thomas Wilſon*
Zanchy, &c.

Things moſt remarkable contained in this Treatiſe.

I. THE *Divine Generation of Jeſus Chriſt is in ſome poor meaſure declared.*

II. *The Reſtauration of the Creature after the final Judgement proved.*

III. *The glorious eſtate of the Saints in the life to come deſcribed in a way and manner that is not commonly thought upon.*

IV. *How the Office of Chriſts Mediatorſhip was exerciſed by him and made effectual from the beginning.*

V. *How Jeſus Chriſt ſhall be the Head of his Church Triumphant after he hath delivered up the Kingdome to God the Father.*

VI. *The certainty of the Converſion of the* Jewes *cleared, and a demonſtration of the fixed time, wherein they ſhall be called, gathered from the Holy Scriptures.*

VII. *The Blaſphemy of* Socinians *diſcovered.*

VIII. *Civil Government vindicated.*

IX. *The folly of Fift Monarchiſts and Millenaries made manifeſt.*

X. *Epiſcopal Government in the Church proved by Scripture to be of Divine Right.*

XI. *The Liturgy of the Church of* England *cleared from Superſtition.*

XII. *The Church of* Rome *juſtly charged with Novelty.*

XIII. *A Remedy preſcribed to cure the Diſtempers of our Nation and Times about Order and Church-Government.*

The

The Contents more particularly, and more punctually deſcribed.

THe *Apoſtles intent and ſcope in the words of the Text* (viz. *Jeſus Chriſt the Same yeſterday, to day, and for ever*) *is rendred* page 1.

A threefold interpretation given of the Text p. 4.
1. *With a reſpect to the Divine Nature.*
2. *With a reference to the whole Creation.*
3. *With a more eſpecial reſpect to the Church.*

An Apology for theſe ſeveral interpretations ibid.

The firſt Interpretation.

Proved by Scripture, and the concurrent Teſtimony of ſundry Authours p. 5.

Objections anſwered.

Firſt taken from Prov. 8. 22, &c. p. 11.
Second taken from Luk. 1. 35. p. 13.
Third taken from Col. 1. 15. ibid.

Inſtructions deducted, *viz.*

Firſt, Though Chriſt took upon him our nature, yet he continued ſtill to be the Same p. 19

Secondly, We muſt give unto Chriſt the glory due unto his Name p. 21.

1. *In*

The Contents.

1. *In worshipping him with Divine Adoration* p. 21.
2. *In a zealous appearance for him against his enemies* p. 23.
Of whom there are two sorts especially in these times that must not be spared, viz. *Those*
1. *Who raise up men above their proper sphære, equallizing them with Christ* p. 24.
2. *Who level the Lord Jesus with poor dust and ashes* p. 25.
3. *In the ready hearkening to the voyce of his Word* p. 28.

Corroboratives of this Argument.

1. *The Father will have Christ to be thus honoured* p. 29.
2. *Christ himself expects of us the same service* ibid.
3. *The Eternity of Christ is a clear evidence of his Wisdome and Gravity* ibid.
4. *A necessity lyes upon us to hearken to this his infallible Wisdome* p 30.
How else shall we escape the snares of Satan.
What improvement can we make of our Talents in our masters service p. 31.
5. *He hath highly honoured us* ibid.

Thirdly, how God hath been wont to make manifest his sore displeasure against those that have been the professed enemies of the eternal Deity of his beloved Son the Lord Jesus Christ p. 33.

A particular Application p. 37.

The second Interpretation. p. 41.

Wherein it is observed how Christ is the Same.
1. *In the work of Creation.*
2. *In the work of Preservation.*
3. *In the work of Restauration.*

How in the work of Creation p 42.

Though Jesus Christ be Ὁ Αὐτὸς *therein, yet the Father and the Holy Ghost are not excluded.*
1. *Christ is equal with the Father in that eternal Counsel and Decree, from whence all things had their first rise and origination.*

2. *The*

The Contents.

2. *The Same in the execution of that Decree.*
3. *The Same without any Coadjutor.*
4. *The Same without any variableneſs in the creating of all things.*

Inferences from hence.

Firſt this may lead us to a further knowledge of Jeſus Chriſt p. 47.
When we conſider the Heavens p. 48.
When we conſider the Deep p. 49.
When we conſider the Earth ibid.
When we conſider our ſelves p. 50.
We muſt ſay, O Lord, our Lord,
How excellent is thy Name?
Secondly, we are to let Jeſus Chriſt enjoy peaceably, without any repining, his abſolute Sovereignty over all the earth, to diſpoſe of it as ſeemeth good unto him p. 50.
How Jeſus Chriſt is the Same in the work of Preſervation and Government of the world p. 52.

An Objection anſwered, *viz.*

If this Power belongeth unto Chriſt to guide and govern the World, What need is there at all of any other government? p. 54.

In anſwer hereunto three things are largely proved,

Firſt, Government by men is an Ordinance of Divine appointment p. 57.
Secondly, Government is ordained to be ſubſervient unto Chriſt p. 62.
Thirdly, Chriſt will have this ſubſervient government and order to be continued ſo long as the world endureth p. 66
The folly of Fift-Monarchy men is made manifeſt p. 70.
A convittion of thoſe that look no further then ſecondary cauſes p. 71.
They who applaud their Fortune in their ſucceſſes are repreved ibid.
They alſo who conſult with Aſtrologers p. 72.
And that run to Witches for their help ibid.
That when extraordinary tempeſts are raiſed, are apt to impute the cauſe thereof to Conjuring p. 73.
Such as murmure at the happy change which the Divine Providence hath brought

The Contents.

brought upon this Nation p. 74.
A conviction of ſundry others who in effect diſclaim Chriſts Sovereignty over them p. 76.

viz.
- *The Covetous.*
- *The Ambitious.*
- *The Proud and Vain-glorious.*
- *The Profane Politician.*

An Inſtruction to all that fear God not to be diſmayed at the appearance and apprehenſion of death p. 78.
Nor at the troubles that come upon the world, or that may befall themſelves. p. 80.
A leſſon to incline us to a conſtant dependance upon Divine Providence p. 81.
We are nothing without Chriſt ibid.

How Jeſus Chriſt is the Same in the Reſtauration of all things p. 82.

In order hereunto the Apoſtles words in Rom. 8. 19. 20. 22. 23. *are at large expounded* p. 83.

Where is to be ſeen, how

1. *The creature is ſubject to vanity* p. 84.
It hath loſt a great part of its primitive beauty and goodneſs p. 85.
A neceſſity lyes upon it to ſerve the enemies of the Creatour ibid
It is ſtill declaring the glory of God, but man regards it not ibid.
It is troubled at the inverting of the order which the Creatour at firſt eſtabliſhed p. 86.
It is inſtrumental in mans ſin ibid.
2. *The creature waiteth and groaneth to be delivered* p. 87.
3. *When this Deliverance ſhall be* p. 89.

viz.

When the Sons of God, that is, the Angels are manifeſted ibid.
Which manifeſtation ſhall be both active and paſſive p. 90.

Active

Active four several ways,

They shall break open the chambers of Death 90
They shall manifest the Saints from the wicked ibid.
They shall manifest the judgement pronounced ibid.
They shall be employed in the manifestation of the Son of man p. 91.

Passive, two ways,

In respect of their Nature p. 92.
In respect of their Number ibid.
4. *The manner of their deliverance* p. 93.
An Objection out of 2 Pet. 3. 10. *concerning the dissolution of all things by fire, answered* p. 95.
Fift monarchists and Millenaries reproved p. 103.
See the excellencie of our Creation p. 105.
A light to guide us in the first resurrection p. 106.
A light to shew unto us somewhat of the glory of the second p. 107.

Wherein may be seen,

1. *How the new heaven that shall be is resembled unto* Canaan p. 109.
2. *How the new earth that shall be is also so resembled* p. 112.

The third Interpretation,

viz.

Jesus Christ is the Same yesterday, to day, and for ever, with a more especial respect unto his Church p. 116.
First of yesterday p. 117.

that is,

All the time of the old Testament.

A Doctrine here-hence derived,

viz.

The time of the Old Testament with all the legal Ordinances attending upon it, is a day that is set and expired, being yesterday, and therefore not to be brought into our account, neither are we to walk in the light of it p. 118.
Proved by sundry instances ibid.

Whereupon followeth

The conviction of those who in this day will grope after the obscure light of yesterday, those are

First the Jews p. 121.

Secondly, they that seek to be justified by the works of the law p. 126.

Thirdly, the Papists p. 128.

Fourthly, they that now-a-days pretend to Oracles, and wait for Miracles p. 129.

Where is to be seen

What we are to judge of the pretended Visions and Revelations of these times ibid.

And what Miracles are now to be regarded in the time of the Gospel p. 132.

A second Doctrine propounded, *viz.*

Jesus Christ was the Saviour of his Church in the time of the Old Testament, even as now in the time of the New p. 134.

Proved ibid.

A Question resolved.

How Christ could be a Saviour, before he was in a capacity to suffer death, by taking our nature upon him, for the expiation of sin? p. 135.

Jesus Christ was a Prophet from the beginning p. 136.

Jesus Christ was a King from the beginning p. 138.

Jesus Christ was a Priest from the beginning p. 149.

A difference observed in respect of the dispensation and manifestation of Christ to the Fathers and us p. 155.

Examples of sundry of the Fathers believing in Christ, Adam, Abraham, Job, Daniel, *&c.* p. 156.

Moses's *intercourse with Jesus Christ upon the Mount* p. 159.

Whereupon followeth

1. *An exhortation to the* Jews, *to look unto Jesus* p. 164.
2. *A warning to take heed of despising the ages before us* p. 166.
3. *Our religion proved to be the onely true Religion* p. 169.
4. *The* Limbus Patrum *of the Church of* Rome *proved to be an absurd forgery* p. 170.
5. *To hold that the object of the faith of the Patriarchs of old was*

not

not Jesus Christ, is a gross errour p. 175.
6. *And as gross is it to maintain that we are not now justified by the Object, but by the Act of Faith* p. 176.

Of the second course or computation of time, *viz.* To day.

Wherein first this Doctrine is propounded, *viz.*
The time of the Gospel is a time of light p. 180.
It is a true light p. 181.
It is a great light ibid.
It is a marvellous light ibid.
It is an invincible light p. 182.
Whereupon follow
The duties of those who are the children of this day.
1. *To rejoyce and be glad in it* p. 184.
An Objection.
But this day is a day of trouble, of rebuke, and blasphemy p. 186.
Answered ibid.
2. *To let the light of this day shine in upon their souls* p. 188.
A Question put, *viz.*
What is this light? p. 189.
Answered
1. *It is the light of Life* ibid.
2. *It is the light of the glorious Gospel of Jesus Christ* p. 190.
3. *It is the light of the knowledge of the glory of God* ibid.
3. *To walk in this light* p. 191.
A two-fold walk
1. *Walk in the Commandments of the Lord* ibid.
Motives hereunto,
1. *It is the great design of Almighty God this day to save his people from their sins* p. 192.
2. *We are to walk worthy of our calling* p. 194.
3. *Consider the length of our way* p. 195.
4. *This day will have an end* p. 196.
2. *Walk in the Ordinances of the Lord* p. 199.
Let then the world be awakened that lyeth asleep in the darkness of sin and ignorance p. 202.

The Contents.

Let the Ignorant be rouſed p. 202.
Let the profane be alarum'd p. 203.

A Queſtion put, *viz.*

How cometh it to paſſe that wo and miſery falls ſo inevitably upon profane people this day p. 207.

Anſwered,

1. *The ſin of ſuch perſons is found out by the light of this day* ibid.
2. *Their ſin doth finde out them* p. 208.

Application p. 209.

Another Doctrine propounded, *viz.*

Jeſus Chriſt is the Same to his Church now in the time of the Goſpel, which he was before under the Law p. 212.
Proved by Scripture p. 213.

An Objection,

But we ſee there is a change to day from what was yeſterday in the form of Divine worſhip, How then can Jeſus Chriſt be the Same? p. 215.
Anſwered ibid.

Inferences thereupon.

Firſt, the Imputations of Novelty upon thoſe Churches which adhere to this foundation, charged on them by the Church of Rome, *cannot be juſt* p. 217.
The ſaid Imputations juſtly retorted upon the Romiſh *Church* ibid.
Secondly, an Exhortation to let the ſame minde be in us which was in Chriſt Jeſus, that is, to be the Same in things pertaining to God p. 220.
An Application hereof to us of this nation, with a free and plain diſcovery of our late inconſtancy p. 222.

An Objection.

Shall we then be the Same, which we have been in profaneneſs and ſuperſtition p. 227.
Anſwer, *God forbid* ibid.
1. *The bad Old Cauſe did not preſerve us from either* p. 228.
2. *The League and Covenant, though contrived to ſtrengthen the ſaid Cauſe, yet as it was illegal in it ſelf, ſo was it treacherouſly carried on* p. 229.

It is objected.

But is there not a return to Superſtition, when the Lyturgie, Ceremonies and Epiſcopacy are reſtored p. 233.
It is anſwered ibid.

Where

The Contents.

Where

1. *The Lyturgie and Ceremonies are vindicated* p. 234.

Particularly,

1. *Our bowing at the name of Jesus* p. 235.
2. *Our bowing at our entrance into, and departure from the Congregation* p. 236.
3. *Our Lyturgie and Ceremonies are acknowledged to be a will-worship, which is plainly manifested to be in some respects lawful* p. 238.

But that they are extracted from Romish Missals *is a slanderous untruth* p. 242.

2. *Episcopacy is clearly proved by the Scripture to be of Divine Right* Sensu Primario p. 248.

An Exhortation to the Jews p. 262.

Matter of rejoycing to the Gentiles p. 268.

An Application hereof to our own Nation p. 270.

A serious Expostulation with Anabaptists ibid.

Of the third course or computation of Time, *viz.*

For ever p. 273.

A Doctrine propounded.

In the midst of the various changes and chances that may come upon the Church to the end of the world, Jesus Christ will be unto it still the Same ibid.

Proved by Scripture p 274.

Inferences from hence,

1. *Assurance may be had of the Churches perpetuity* p. 275.
2. *A remedy to cure the sad distempers of our Church about Order and Church-Government* p. 276.
3. *An Exhortation and Christian Advice given to those who pretend they cannot for conscience sake submit to Church-Government by Bishops* p. 277.
4. *Comfort to all who live godly in Christ Jesus, both in respect of themselves and their posterity.* p. 281.

Another Doctrine propounded, *viz.*

Jesus Christ will be the Same unto his Church in her Triumphant and Glorious

Glorious eſtate in heaven unto all Eternity p. 282.

Wherein firſt

The full ſenſe is given of εἰς τὸς Αἰῶνας p. 283.

Secondly, how Jeſus Chriſt will be the Same in the world to come, is in part declared, with a Caution premiſed p. 284.

1. *He will continue to be the Same for ever in the Hypoſtatical union of his two Natures, Divine and Humane* p. 285.
2. *He will continue to be the Same for ever in his myſtical Union with his Church* p. 286.

Where is to be ſeen

Firſt, How Chriſt will be over his Church then as a Head.

1. *As a Head alone without any ſubordinate power Celeſtial or Terreſtrial* ibid.
2. *As a Head he will preſerve and uphold the members of his myſtical Body in their glorious Being* p. 287.
3. *As a Head he will keep the members of his ſaid myſtical Body in a perfect Union* ibid.
4. *As a Head he will ſhew unto them thoſe glorious myſteries, which in this life are beyond their reach and capacity* ibid.

Secondly, Jeſus Chriſt will then be in his people by love p. 288.

The Doctrine proved by Scripture p. 290.

And by the Teſtimony of Divines, Ancient and Modern ibid.

An Objection taken out of the Apoſtles words, 1 Cor. 15. 24. 28. *concerning Chriſts delivery up of the Kingdome to God even the Father, &c. Anſwered at large* p. 291.

An Exhortation to look unto Jeſus p. 295.

In

In the Appendix theſe following Scriptures proving the certainty of the Calling and Converſion of the JEWS are Quoted and Expounded.

Deut. 4 30, 31. p. 300.
Eſaiah 11. 11, 12. p. 301.
Eſaiah 43. 5, 6. p. 302.
Jeremiah 3. 18. 23. 4. p. 303.
Jer. 30. 3. 31. 1. 4. ibid.
Ezekiel 37. 21, 22. ibid.
Daniel 9. 24. p. 306.
Hoſea 1. 10. p. 316.
Hoſea 3. 4, 5. p. 318.
Luke 21. 23, 24. p. 319.
Acts 1. 6, 7. p. 324.
Rom. 11. p. 328.

An Objection anſwered, *viz.*

The Calling of the Jews *ſhall not be till the very inſtant of the Conſummation of all things* p. 342.

Another Objection anſwered, *viz.*

Their Pertinacy in deſpiſing the Goſpel makes them the Object of Gods perfect hatred p. 344.

Another Objection anſwered, *viz.*

They are enemies unto God not onely in a Paſſive ſenſe, but in an Active alſo p. 348.

Another

Another Objection answered, *viz.*

The Jews *are now so embodyed with other Nations, that it is impossible they should ever any more become a Nation distinct from the* Gentiles p. 350.

Another Objection answered, *viz.*

To maintain this Doctrine of the Jews *Restauration, is to put the world into a careless security concerning the end* p. ibid.

A Word of Exhortation to all the Churches of the Gentiles, *to pray earnestly unto God for the conversion of the* Jews, *and to eschew those sins among our selves, which may probably be a hinderance to the bringing on of so glorious a work* p. 352.

AN

AN ASCENT
TO THE
HOLY MOUNT,
To see JESUS CHRIST in his *Glory*.

OR,

A PERSPECTIVE to help the Weak Sight to behold the Eternity and Immutability of the Lord *Jesus Christ*.

Taken out of the words of S. *Paul*, *Hebr.* 13. 8.

Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.

Jesus Christ the same Yesterday, to Day, and for ever.

Adsis O JESU.

JESUS CHRIST whom we still preach unto you, and in whom you do believe (*else our preaching is vain, and your faith is also vain.*) The Lord Jesus Christ, I say, as he is the Object of your Expectation in this Service we are now about; So is he, you see, by my Text, the subject of my intended Business at this time. When my Discourse therefore shall answer your expectation, you will, I hope, afford your diligent attention thereunto.

The words at first sight seem to be the sudden efflux of the Spirit,

added here in the close, as the result of that which had been said before, and as the Total Sum of the Epistle, shutting up the whole as in a Parenthesis; implying that all that was written amounted unto this: *viz. Jesus Christ the same yesterday, to day, and for ever.*

Or else they are inserted as a reviving Cordial to the poor Hebrews, who might (seeing the Gentiles were received into Covenant with God) fear themselves to be quite cast off from Grace, because their Nation had so generally with much pertinacy refused that great Salvation, which was brought unto them: Upon which account the Apostle inferreth this short and sweet *Epiphonema* to comfort them with now at parting; *Jesus Christ is the same yesterday, to day, and for ever.* As much as to say, Jesus Christ is the same to you, as he was from the beginning: who, as he was at first sent to seek and to save the lost sheep of the house of *Israel*; so now also (notwithstanding former unkindnesses, and though his grace is not to be confin'd as it hath been, but must extend to all Nations, yet) he abideth still a Saviour unto you; if you abide in the faith, and he will be so likewise to the end of the world.

Thus may this Verse seem to carry this sense within its own Verge, not having any intercourse with the Contexture bordering upon it. But it is generally conceived by Expositours, that these words are coincident with those immediately before-going, where an Exhortation is given to the Hebrews, to be mindful of their Guides, who had taught them the way of God truly, not according to the Mosaical, but Evangelical Pattern, and to imitate them in the holiness of their lives, and in their constancy to the faith which they sealed with their death. The words are

ἡγουμένων. these: *Remember them which have the rule over you (or are your Guides) who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.*

The force of example we all know is very great to induce likeness of Manners, and the greater the example is, the greater power it hath to draw to similitude. It was wont to be said, *Facile transitur ad plures*, We are easily moved to go after a Multitude: but it may well be added, *Facile transitur ad majores*, It is no hard matter to make us imitate great Authorities, be the patterns good or bad; for the vices of Rulers are commonly the rule of Vices: and the vertues of Leaders will also lead unto Vertue.

Hereupon it is that the Apostle proposeth unto the Hebrews the example of their Leaders, to the end that they might not, as he saith, V. 9.

be

be carried about with divers and ſtrange Doctrines: where they had their inſtruction, there alſo they might receive eſtabliſhment by their imitation: in whoſe example, *Quiddam memorabile deſignat Apoſtolus*, ſaith *Calvin*; the Apoſtle noteth ſome memorable matter, worthy of their ſaddeſt thoughts: implying thus much, that their Teachers had in defence of that Word which they had ſpoken unto them, gone through much affliction, not loving their lives unto death, for that was the ἔκβασις, the iſſue and Exit of their Converſation, which the Hebrews ſhould conſider; that when they ſaw how ſtedfaſt and invincible their Leaders were in the faith, their example might the better move them.

And now to ſet an edge upon this Exhortation, the Apoſtle ſheweth in the words of my Text, that the ground and foundation of their faith to which they did ſo conſtantly adhere, was no novelty, nor yet ſuch as did fail them, or expire with them; but being the rock of Ages was co-equal with the Church from the beginning, and would be alſo the only ſure foundation for all the faithful to the end of the World: and that is, *Jeſus Chriſt the ſame yeſterday, to day, and for ever.* Underſtand it thus: It is as if the Apoſtle ſhould have ſaid, They well knew whom they believed; and you may alſo know him too, if you will do as they did; for Jeſus Chriſt who is the unchangeable God bleſſed for ever, as they made him their ſtrength and their ſupport, ſo he never failed them. Be you therefore followers of them, looking unto Jeſus, who, as he led them into all truth, and preſerved them in it, ſo will he likewiſe do the ſame unto you, and to all others that ſhall come after you who believe in his Name; for he is the ſame *Yeſterday, to day, and for ever.*

We may now glean up by the way ſome Doctrinal concluſions, which ſhall be but named, that ſo we may come without any further protraction to taſte of the ſweetneſs that ſpringeth abundantly from the Fountain of the Text.

1. We learn hereby, That people ought to be followers of their Teachers, as they follow Chriſt, and no otherwiſe.
2. The way to abide ſtedfaſt in the faith, is to ſtick to the Foundation, that is, Jeſus Chriſt, who is ſtill the ſame.
3. Whoſoever they be that make a ſincere profeſſion of the Goſpel of Jeſus Chriſt, ſhall never be aſhamed of it; for Chriſt will conſtantly without any change, own and maintain that faith which hath once, and but once, been delivered by him to his Saints, being firſt and laſt like himſelf.

This was Preached, Decem. 26.

These things premiſed, let us now come to the Text, whereof if I ſhould undertake to ſpeak any thing in order to this time of Solemnity, which yeſterday, to day, and ſome daies following is held up and continued among us, as if it had reference unto it: *I ſhould then indeed declare my ſelf to be but of yeſterday, and to know nothing*; at leaſt, to know nothing of my Text, as I ought to know. But the words in their genuine ſenſe will not lead us unto any ſuch matter.

It is *Inſignis locus*, as Mr. *Calvin* calls it, a moſt excellent and remarkable Scripture, ſpeaking out the Lord Jeſus Chriſt in his due Altitude, making the World and every creature in all Ages ſubject unto him. It is the Argument of both the Teſtaments: and (to uſe the words applied by a Religious and Reverend Biſhop of our times to another Scripture like unto this:) It is the ſtaff and ſupportation of Heaven and Earth, they would both ſink and all their joynts be ſevered, were it not that Jeſus Chriſt were ὁ αὐτὸς, The ſame yeſterday, to day, and for ever. And what ſhall I more ſay? as the Apoſtle ſaid, *Hebr.* 11. When he had ſpoken much, and there was much more behind, but that time failed him: Rather what ſhould I not ſay? For our Theatre at this time is not only within the narrow bounds of the World, but extends beyond it; and our Meditations in handling of this Subject, are to reach from Eternity to Eternity. Let us then duly poize it, and with the good bleſſing of God make uſe of it for our Edification.

Dr. John King *Biſhop of* London.

A three-fold interpretation may be given.

Firſt, Jeſus Chriſt may be ſaid to be, The ſame yeſterday, to day, and for ever, in reſpect of his Divine Nature.

Secondly; This may be applied unto him with a reference to the whole Creation.

Thirdly, It may ſo likewiſe with a more eſpecial reſpect unto his Church and People.

And here, becauſe it may ſeem ſtrange that I ſhould give ſo many ſeveral interpretations of this Text: Give me leave to premiſe an Apology for my underſtanding herein. I would not be too vehement in forcing a Text to carry a ſenſe, which is not directly, or by warrantable deduction to be found within the compaſs thereof. And it is a great wrong that is done unto Divine Truths, when Scriptures are produced for their foundation that are not Homogenial with them. As for this three-fold interpretation which I have here given of this Text, though the laſt be commonly accounted the moſt proper, as being conſonant to the

the ſcope of the Apoſtle; yet the other two are not to be rejected as inconſiſtent with the ſenſe of the Holy Ghoſt therein. Nay, is there not a greater latitude then ordinary to be allowed unto it, when it is propounded as a Divine Theorem, cutting aſunder the thread, as it were, of the former Diſcourſe, that the eyes and thoughts of all men that read it, may in a ſingular manner be fixed upon it; as on a general Sentence or Propoſition comprehenſive of more then might alonely have reference to the preceding Verſe? Surely there is ſomewhat extraordinary to be found in it: Therefore as I have already preſcribed my Method; ſo σὺν Θεῷ, I ſhall now proſecute it.

The firſt Interpretation of the Text.

THe firſt ſenſe then, or interpretation that is given of the Text is this: *Jeſus Chriſt is the ſame yeſterday, to day, and for ever*, in reſpect of his Divine Nature, that is, as he is God equal with the Father, begotten of him from eternity to eternity.

And herein I am not alone, but I find the Text ſo rendred both by Modern and Ancient Expoſitours. *Francis Junius* writeth of it to the ſame purpoſe. *Hoc quarto* (*ut Logicis loquamur*) *modo proprium Deitatis eſt.* This is a moſt tranſcendent property of the Godhead, to be the ſame yeſterday, to day, and for ever. And from this very Text (ſaith the ſame Authour) do the Primitive Fathers in the pureſt times prove Jeſus Chriſt to be the true and eternal God, ὁμοούσιον, conſubſtantial and coeſſential with the Father, and the Holy Ghoſt: (ſome inſtances of whom ſhall be given in the proſecution of this point.) Having then the concurrency of others that are ſound and Orthodox, whoſe Works praiſe them in the gates: Let us conſider how this Text may repreſent this great Myſtery unto us in the ſeveral parts of it.

It is a moſt certain truth, that the Divine Generation is that which gives unto the Son of God his perſonal Being; which Generation is acknowledged by all that are ſound in the faith to be from all eternity. This is that which in the Text, if it referreth at all to the eternal perſonality of Jeſus Chriſt (as it undoubtedly doth, and will be here made to appear) muſt be underſtood by Yeſterday: Jeſus Chriſt is, ὁ ἀυτὸς, The ſame, or, The only He yeſterday: that is, begotten of the Father from all eternity. As the word *Hodie*, *to Day*, *Pſal.* 2. 7. is by Expoſi-

Pſal 2. 7.

tours

tours truly rendred, not only for the Day of Christ's Reſurrection, but alſo for God's Eternity: ſo may the word *Heri*, *Yeſterday*, when it is ſpoken of God in this manner, be taken in the ſame ſenſe likewiſe: for the eternal God is not to be conceived by us in any thing that concerns his Eſſence or Relation under any Notion of time properly, as ſome have impiouſly conceived.

Eſ. 30 33. It is ſaid, *Eſ.* 30. 33. That *Tophet is ordained of old*; that is, from Yeſterday (ſo the Marginal Note alſo renders it.) Now conſider if *Tophet* be there to be underſtood of Hell (as it is uſually taken) and as the word τὸ ἐσχατον, often mentioned in the New Teſtament doth imply) though the place hath had a Being in time, yet ſurely God ordained it in his eternal Decree, before ever Time was: And that I take to be the meaning of the Prophet's word Yeſterday, *viz.* That God had ordained Hell for his enemies from all eternity. So here in the Text may the word be taken in the ſame ſenſe.

But that it may not at all ſeem ſtrange unto any, that Eternity be ſpoken of with terms appropriated unto Time; we do finde frequent expreſſions of Scripture in a tendency hereunto, and that in this very particular, concerning the eternal Being of the Son of God. *The Lord* (ſaith *Wiſdom*, *i. e.* Jeſus Chriſt who is the Wiſdom of God, 1 *Cor.* 1. 24.) *poſſeſſed me in the Beginning of his Way.* *Pro.* 8. 22. A Beginning of a far more ancient date then *Moſes* his Beginning, mentioned, *Gen.* 1. 1. For it is interpreted V. 23. to be *from everlaſting*. It is ſaid alſo of Chriſt, *Mich.* 5. 2. That *his out-goings have been of old*, as *Initio*, ſaith S. *Hierom*, from the Beginning, *i. e.* from everlaſting, as it is there added by the Prophet, which ſignifies the Daies of Eternity, as the Marginal Note there likewiſe renders it. So that to aſcribe Daies unto Eternity, even as unto Time, though not in ſuch a propriety of ſpeech, is no novelty. Again Chriſt ſaith of himſelf, *Rev.* 1. 8. that *He is the Beginning and the Ending, which is, and which was, and which is to come.* A place not much differing from our preſent Text, deſcribing the Eternity of Jeſus Chriſt, even in the ſame manner, as 'twere, in a Parallel under the ſame notions of Time. And the words there, as here, ſignifie that Chriſt is, was, and ever ſhall be a moſt perfect, ſimple, and abſolute ſubſtance and Eſſence, being all one with our ὁ Ἀυτὸς, He who is yeſterday, to day, and for ever. We muſt howſoever confeſs that theſe words, *Erat*, *Eſt*, *Erit*, was, is, and ſhall be; and ſo alſo, yeſterday, to day, *&c.* are but diſcriminating terms; and, as I may ſay, ſeveral

Prov. 8. 22

Mich. 5. 2.

Rev. 1. 8.

veral feathers ſpringing forth from the wing of that voluble and mutable Time which hovereth upon the Creation, and therefore utterly incompatible with the moſt perfect Eternity of the Creatour, whoſe whole Being is entire and compleat in it ſelf, without any the leaſt viciſſitude or variation whatſoever: yet notwithſtanding, ſuch is the gracious condeſcention of the moſt High, they are commonly by the Holy Ghoſt in Scripture attributed unto Eternity: As humane Actions are unto God, of Deſcending and Aſcending, *&c.* and humane paſſions of Grief, Anger, *&c.* together with the parts and lineaments of a humane body, to the end, that poor mortal creatures might have ſome Illapſes of that great Glory ſlide into their minds, according to their narrow capacities, which otherwiſe they could never be able to diſcover, no nor endure. Hence it is that Chriſt calls himſelf, *Rev.* 1. 11. *The Alpha and Omega, the firſt, and the laſt*: whereby I conceive is meant, that he is the only begotten Son of the Father, and before him there was none, and after him there ſhould not ariſe any that ſhould be ſo begotten. Laſtly, the Apoſtle calls him, *The firſt born of every creature*: ſignifying thereby, ſaith Biſhop *Davenant*, *Quod genitus fuit ante ullam rem creatam.* That is, that he was begotten of the Father before any thing was created. *Rev.* 1. 11. *Col.* 1. 15.

So that ſtill we ſee, *Prius & Poſterius*, that is, theſe terms, former and latter, which have reference unto Time, uſed by the Holy Ghoſt in this high point of the eternal Generation of the Son of God; from whence it appeareth clearly, that the word (Yeſterday) here in the Text, may be taken not only for all time paſt, but even for Eternity, in a reference to the ſaid Divine Generation; other places of Scripture where the ſame Doctrine is aſſerted, ſpeaking it out in the ſame language too.

We may therefore, I believe, proceed on without any Heſitancy in grounding it upon this Text, which I acknowledge hath not been in this ſenſe commonly underſtood, and therefore have I been the larger in laying the foundation; in regard alſo of the great uſefulneſs of it amongſt us in theſe times: I ſhall endeavour to ſpeak the more freely of it.

A Doctrine it is which the Churches of Chriſt have conſtantly maintained; in the vindication whereof the Saints have not counted their lives dear unto them. A Doctrine not to come under the ſcrutiny of Reaſon, it being infinitely above it. *Dei Generatio ſilentio honoretur, magnum*

magnum tibi dedicisse quod genitus sit : said one very well, The Generation of the Son of God is to be honoured with silence, and poor creatures must acknowledge that they have learned much, when they know the Son to be begotten.

If any man yet shall enquire *de modo*, that is, concerning the manner of this Generation, he should be answered (saith reverend *Davenant*) with S. *Ambrose*, *Credere tibi jussum est, non discutere permissum est*: Thou art commanded to believe it, not allowed to examine or discuss it: for that question of the Prophet *Es.* 53. 8. (which though it bear other significations, we may make use of here) will put to silence both Angels and Men; *Who can declare his Generation?*

Is. 53. 8.

If indeed we were able to search the Records of Eternity, we might happily find out what was done in *Hesterno*, in those daies of Eternity. But, *such knowledge is too wonderful for us, it is high We cannot attain unto it.* The Apostle tells us (*Phil.* 4. 7.) That *the peace of Christ is above all understanding*. Surely then his Eternal Generation is above all understanding too: let us therefore content our selves with what is revealed, not suffering our poor home-spun Reason to lash out into this transcendent Mystery, any further then the Spirit of God in Scripture is pleased to lead us.

Phil. 4. 7.

This I conceive we may with modesty assert; the first Person being Father from Eternity, the Son must be co-eternal with him, otherwise the Relation falleth: And there being nothing in God but Essence and Relation; if the Relation be taken away, what the Consequence would be, is easie to judge. But doubtless this Divine Relation between the Father and the Son, was from all Eternity; otherwise we may argue further: if the first Person be not Father from Eternity, there must arise in time a change in his Personal Denomination, which is incompossible with the Father of Lights, in whom there is no variableness. Yea more, if the Son of God be the Power of God, and the Wisdom of God (as 1 *Cor.* 1. 24.) then surely he must be co-eternal with God. *Constat ergo qui semper habuit sapientiam, semper habuit & filium, i. e.* Manifest therefore it is, that he who is eternally Wise must have the Son co-eternal with him.

Pet. Lom.

But to contract what might be multiplied hereupon, a very pregnant proof we have to this purpose given us, *Hebr.* 1. 1, 2, 3. where the Apostle most elegantly doth set forth the whole Mystery of this Divine Relation in some remarkable Resemblances. And albeit (as Bishop *Andrews*,

Heb. 1. 1, 2, 3.

drews, that Magazine of Learning obſerveth well; whoſe words it will be no offence here to rehearſe) *there be not any reſemblance tranſlated from the Creature, though never ſo excellent, that will hold full Aſſay, yet withal, this we are to think, that what terms the Holy Ghoſt hath made choice of, they are no idle ſpeculations that are drawn from them. Three ſeveral Titles are by the Apoſtle aſcribed unto Jeſus Chriſt in the ſaid Scripture, every of which have their proper luſtre to guide us into the knowledge of this Myſtery, which are theſe*; Son, Brightneſs, Character. *In Son there is a true Identity of Nature, upon it is grounded* Ὁμοούσιον, *being of one ſubſtance even as the Son is with the Father. But if any ſhall ſay, the Son cometh after the Father in Time, amends is made for that in the next term*, Brightneſs; *for it is not to be imagined, that there ever was, or ever could be a Light Body, but in the very ſame inſtant there muſt ſtream from it a Brightneſs. So upon this is grounded Coeternal: But there is ſome inequality between the Light Body it ſelf, and the beam or brightneſs of it; the Beam not being full out ſo clear, ſhews an imperfection in the term Brightneſs: but that is ſupplied in the next*, Character; *for that is ever juſt equal, neither bigger, nor leſs then the Type or Stamp that made it. Upon this then is grounded Coequal, and like*, per omnia, Ὁμοίως: *So like, as ſhew us the Father* (ſaith Philip) *Why? he that ſees the Character, never deſires to ſee the Stamp; if ye ſee the one, ye ſee the other: He that ſeeth me ſeeth the Father, whoſe expreſs Form I am. Agreeable to theſe three* (ſaith the ſame Authour) *we believe of Jeſus Chriſt, that he is conſubſtantial as the Son, coeternal as the Brightneſs, coequal as the Character: Againſt the new heads of that old Hydra ſprung up again in our daies*, of whom more ſhall be ſaid hereafter.

Devout *Bernard* goeth along likewiſe in the ſame Tract: *Genuit Omnipotens Omnipotentem, Altiſſimus Altiſſimum, Æternus Æternum.* The Omnipotent, ſaith he, hath begotten the Omnipotent, the Higheſt the Higheſt, and the Eternal the Eternal. *Neque fas eſt Dei filium degenerem ſuſpicari, ſed equalis fateri neceſſe eſt Altitudinis, & ejuſdem penitus Dignitatis, nam & filios Principum Principes & filios Regum Reges eſſe quis neſciat, i. e.* Neither is it meet to imagine the Son to be of a Degenerate Nature; but we muſt neceſſarily acknowledge him to be of an equal Altitude and Dignity with the Father: for who among us knoweth not the Sons of Nobles to be Nobles, and of Princes to be Princes? We may conclude therefore the Son of God to be God alſo from Eternity, being begotten of the Father from Eternity.

Serm. 1. De Adven. Domini.

All which if we look back into the Womb of Eternity, do clearly demonſtrate the relation of the Son to be ever inſeparable from the Father.

And ſo doth it if we look forwards; for that ineffable Generation which is the ground of this Divine Relation, is never paſt; but as the Schole-men call it, is, *Actus commenſuratus Æternitati*; juſt of the ſame ſize with Eternity: and therefore it follows in the Text, *Jeſus Chriſt is the ſame to day, which yeſterday, and will be alſo for ever.*

This eternal Generation of the Son, though it be not iterated, yet it is continued, even as Reaſon is the continual emanation of the Soul of man, which alſo was coequal with it: Though I confeſs ſtill there be a great diſſimilitude in Compariſons of this nature: And as Regeneration in the Saints is a continual act of the Spirit of God upon them (for *Quotidie Renati ſumus*, was the word of a ſound Divine, *We are every day regenerated.*) So is this Divine Generation of the Son of God a permanent and everlaſting Generation; which as it had no beginning in time, ſo it hath no end, being *Actus Æternus* in God; but with this difference, Chriſt's Generation is perfect from Eternity, though it be ſtill in *Eſſe*, (not being like our Generation of one from, or by another, but, as that whereby the Sun begetteth his Beams, which are alwaies begotten, yet alwaies perfect) whereas our Regeneration is gradual, growing up ſtill towards perfection. And from hence it is, that Chriſt is ſaid by the Apoſtle, *Col.* 1. 15. to be *the Image of God*: an Image not accidental, or artificial, ſuch as is of a King in his Coin, or money; but the eſſential and natural Image of the Father, ſuch as is of a King in his Son, being of the ſame nature with him, and ſo not a vaniſhing tranſient ſhadow, but expreſs and permanent Image. To this purpoſe ſaith one, "*Hæc Divina Genitura non eſt tranſiens, ſed permanens & perpetua, unde Pater Æternus non deſinit gignere filium, & filius non deſinit gigni à Patre.* That is, the Divine Generation is not tranſient, but permanent and perpetual: for the eternal Father doth unceſſantly beget the Son, and the Son doth not ceaſe to be begotten of the Father.

Mens gignens nunquam deſinit gignere & ratio genita nunquam deſinit gigni. Dr. Collins *Reg. Prof. Theol.*

Col. 1. 15.

Polanus.

And thus far with the Clew of the holy Scriptures, and the help of Orthodox Writers upon them, have we entred into this Labyrinth; where we ſee the Lord Jeſus Chriſt to be the ſame *yeſterday, to day, and for ever*, in reſpect of his Divine Nature.

Here now before we come to make uſe of this Doctrine, and to bring it home to the Conſcience of the Believer, for his Edification and Conſolation; we might arraign all the enemies unto it, *Jews, Arrians, Samoſatenians,*

moſatenians, and others; and examine what Arguments they have been wont to produce againſt it, which, I doubt not, but we ſhould find to be of no force; but that they are not worthy, and therefore needleſs to be at large inſiſted upon.

Nevertheleſs, that the malice and ſubtlety of the Devil againſt Jeſus Chriſt, and the vain Sophiſtry of ſuch as are ſeduced by him, may ſomewhat appear; it will not be amiſs to anſwer two or three Objections, which among many other have been forged in Hell againſt this comfortable and fundamental Doctrine.

First, That of *Solomon*, *Pro.* 8. 22. *&c.* is much perverted by them to the derogation of Chriſt's honour, and their own deſtruction. It is indeed as the Centuriſts tell us, the foundation whereon the Arrians and other Hereticks would build their Blaſphemy, but that it proves a burthenſom ſtone unto them, and grinds them to powder: for the words of the Holy Ghoſt in that place do fully prove the co-eternity of Chriſt with the Father, as it ſhall here evidently appear. 1. *Object.*

Wiſdom (that is the Lord Jeſus Chriſt, as the Arrians themſelves do confeſs) is there pleading her Pedigree and Extraction to the ſons of men, which might demonſtrate her Antiquity, to the end, that ſhe might the better incline them to give ear to her inſtruction *The Lord* (ſaid ſhe) *poſſeſſed me in the beginning of his way.* (What that way is, is not for us to ſearch into: for look *how high the Heaven is in compariſon of the Earth, ſo are his waies far above our waies*, Eſ. 55. 9.) *Before his Works of old I was ſet up from everlaſting, from the beginning, or ever the earth was, &c. &c.* The meaning whereof in ſhort is this: I (the Son) was with the Father before the Creation and in the Creation of the world, when he formed this great Fabrick with all the parts of it in his eternal purpoſe, according to the good pleaſure of his will, and when he framed it likewiſe and gave it a being, rearing up this glorious and beautiful Structure, anſwerable to the pattern which I had ſeen with him in the Mount. Now therefore (having laid down the premiſſes, ſhe brings her inference) V. 32. *Hearken unto me O ye children, &c.* This being the proper ſenſe of the place, what can our Adverſaries make of it to the maintenance of their errour? *Pro.* 8. 22. *Eſ.* 55. 9.

To paſs by what the *Jews* and *Samoſatenian* Hereticks ſay of it; the former conceiving moſt abſurdly, that by Wiſdom in that place is underſtood the Law, which as they ſay was ordained two thouſand years before the World was made, to be the beginning of God's waies: becauſe

they find in the 30. Verſe, two words which ſignifie two daies, which they interpret to be two thouſand years, becauſe a day with God is as a thouſand years.

But this is ſuch a dotage, that the very reciting of it carrieth with it a Refutation. The latter affirming that this Scripture is not to be underſtood of Chriſt, but of the Virtue of God, whereby all things were in the beginning created, and ever ſince upheld and ſuſtained. In which Aſſertion they diſcover nothing ſo much as their impotent malice againſt the Lord Jeſus. For what is that *Virtue or Wiſdom of God*, but Chriſt the Son of God, as appears, *Luke* 11.49. 1 *Cor.*1.24. And if Satan had not blinded their eyes they might have ſeen that the very ſame operations which are by *Solomon* aſcribed to the wiſdom of God, are elſewhere attributed to Chriſt the Son of God, *Heb.*1.2. *Col.*1.17.

Luke 11. 49.

But the *Arians* a more ſubtle Generation, acknowledging the words (as hath been ſaid) to be ſpoken of Jeſus Chriſt, yet took hold of this very Scripture, uſing it as their *Argumentum Achilleum*, to undermine the eternal Godhead of Chriſt: for upon all occaſions, would they ſtil reſort unto this, even as the *Papiſts* do for their Tranſubſtantiation, to the words of our Saviour, *Mat.* 26. And accordingly would the Orthodox appear in the vindication of it. From whence aroſe many ſore troubles to the Church, and frequent fierce controverſies in thoſe elder times.

Cent. 4. *cap.* 10.

Q. If it be demanded, how this Scripture which is ſo clear againſt them, can be ſo much perverted by them?

A. I anſwer, It is very well known that the word in the 22. Verſe, which is rendred in our Tranſlation, *Poſſeſſed me*, was by the *Septuagint* tranſlated Ἔκτισε με, that is, Created me, making the Verſe to run thus; *The Lord created me in the beginning of his way.* And thereupon did theſe wretched Hereticks with open mouths moſt impudently proclaim to the World their curſed errour, which was, That Jeſus Chriſt, who is here called Wiſdom, is a creature, and not the eternal begotten Son of God the Father.

This in ſhort was the riſe of this Cavil, which may eaſily be removed by theſe following Anſwers.

Firſt, That Tranſlation of the *Septuagint*, though it be of great Antiquity, and much account in the Church; yet it is not Authentick, not being given by the immediat Inſpiration of God: and therefore too weak a foundation to bear up an Opinion, in a point of faith, which is not warrantable from the word of Truth. Secondly,

Secondly, It is poſſible that that Greek Tranſlation might be right enough at firſt, but might ſince, either of purpoſe, or caſually, by reaſon of the affinity of words, be depraved: that is, that whereas they had rendred it Ἔκτισε με (with an *Eta* from Κτάω *poſſideo*) that is, *Poſſeſſed me:* it was afterwards either by ſome deceitful or inconſiderate hand turned to Ἔκτισε με, with an *Iota* from Κτίζω) that is, *Created me.*

Thirdly, If it were ſo, or not ſo, is it not a thing much to be lamented, that poor worms of the earth ſhould ſo preſumptuouſly deſcant on the Dignity and Prerogative Royal of the Son of God, yea, depoſe him from the Throne of his Glory, upon the account of a ſmall Title only, which it not of any moment whether it be taken one way or other; for the Original word, as it ſeems, had anciently both ſignifications, *viz.* To *Poſſeſs* and to *Create.*

Fourthly, Some Writers both Ancient and Modern, do give an anſwer hereunto in this manner. The Eternal Generation of the Son of God, is ſometimes called Generation, and ſometimes Creation, becauſe it is ſo ineffable, that it cannot fully be expreſſed by any one word; for Generation ſignifieth a Production in the ſame ſubſtance, but with a certain mutation in the Begetter: but Creation ſignifieth a Production of another ſubſtance, yet without any mutation of the Creatour. Now the Son of God is ſo produced, as that he receiveth the ſubſtance of the Begetter, and therefore in that reſpect he is ſaid to be Begotten: but he receiveth it without any mutation or alteration of the Begetter, and therefore in that reſpect he may be ſaid to be Created: not that his Eternity ſhould thereupon be called in queſtion; or that he ſhould be thought to be a Creature: but that from both theſe words, we might receive what was fitting, and reject what ſeemeth to be unfit in the right underſtanding of this unexplicable Myſtery. This Anſwer being pertinent to the matter in hand, I have been willing to inſert, to give full ſatisfaction to thoſe that are *Sceptick*s in this point, and for the confirmation of their faith that are ſound and orthodox.

2. *Object.*

Secondly, They object that which the Angel ſpeaks to the Virgin *Mary, Luke* 1.35. *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall over-ſhadow thee; therefore that Holy Thing that ſhall be born of thee, ſhall be called the Son of God.* Therefore alſo ſay they, he was not the Son of God before his Incarnation.

Unto

Unto this also we may answer sundry waies.

Answ. First, The inference which the Angel produceth from his premises, was to let the blessed Virgin see that the fruit of her Womb should be (according to the Prophecy that went of him) not of an ordinary Extraction; because the Holy Ghost, not a mortal man was to be the efficient thereof: therefore that Holy Thing that should be born of her should be the Son of God, and not of any man; yet since the Nature that was produced, was not after the similitude of the Nature and Essence of the Holy Ghost (for Christ was not conceived of the substance, but through the power of the Spirit) we may conclude infallibly that Christ had not this denomination of the Son of Gost first given him at the time of his Incarnation.

Non Generatione sed justione & benedictione.

Secondly, If it were so, the Holy Ghost should by a proper right be called the Father of Christ, which he never is in Scripture, neither indeed did ever any that truly professed the Christian Faith, acknowledge him in any respect to be: for he is not the principle of the subsistence of the second person in the Trinity, and therefore not the cause of the Divine eternal Sonship; neither was there a new person conceived at his unconceivable over-shadowing of the Virgin, and therefore he could not be the Father of Christ in respect of any inferiour filiation: so that we must seek out some other sense of the Angels words, then that which these Dreamers have foolishly imagined.

Qui nascuntur ex Aqua & sp. sancto non ideò aquæ filios eos recte quispiam dixerit. Pet. Lom.

Thirdly, The words therefore of the Angel may well be conceived to have reference to the Prophecy of *Isaiah*, unto which he seems to have respect in the 31. Verse of this first of *S. Luke*, the words of the Prophet are these; *Behold a Virgin shall conceive, and bare a Son, and shall call his name Immanuel:* which *Immanual* is being interpreted, *God with us*; Implying, he shall be called both the Son of God, and the Son of man; and though the Angel makes mention only of the first of these Denominations, V.35. yet it is not to be taken exclusively of the other, for he said before, V.31. *Thou shalt call his name Jesus*: whereby he meaneth, that he should be called also the Son of man. In a word, the Particle (*Therefore, Luke* 1.35.) wherein the stress of this Objection lieth, is not to be referred to the conception of Christ by the Holy Ghost, as the cause of his Sonship; but to the Prophecy that went before both of the Mother and the Son, wherein they were both concern'd, *viz.* That that should be fulfilled.

Es.7.14. Mat. 1.23.

Fourthly, Whereas it is said, He shall be called the Son of God; it is

is to be underſtood after the manner of the *Hebrews*, *Pro vere manifeſtabitur*, He ſhall be truly manifeſted and declared to be the Son of God: as where it is ſaid, He ſhall be called *Immanuel*; it is not meant, He ſhall be called by that name, but declared to be ſuch as that name imports, and acknowledged to be ſo among his people: ſo by theſe words (*He ſhall be called the Son of God*) is meant, he ſhould be acknowledged to be the Son of God, when he was born into the World; not implying a Beginning of what he was not, but that then he ſhould begin to be manifeſted and acknowledged what he was.

Or elſe laſtly, He which was ever the Son of God in reſpect of his Godhead, ſhould now be called the Son of God exiſting in the Manhood; or, *God manifeſted in the fleſh*, as the Apoſtle phraſeth it, 1 *Tim.*3.16. 1 *Tim.*3. 16.

Thirdly, They harp much upon that place of the Apoſtle, *Col.* 1. 15. where Chriſt is called Πρωτότοκος πάσης κτίσεως, *The firſt born, or firſt begotten of every creature.* Whence they will infer, that he muſt needs be a Creature: for as the firſt begotten, ſay they, amongſt brethren is to be reckoned one of their number, and of the ſame nature with them; ſo the firſt begotten of every creature muſt alſo be connatural with the creatures, and therefore cannot be begotten from Eternity, but is a creature having a temporal beginning of exiſtency, even as they. 3. *Object.*

Thus do theſe *Chriſtomacho*, fighters againſt Chriſt ſhew their teeth, though they cannot bite, and ſhoot out their bolt, wherewith they let fly nothing but their own folly. But let them if they will, enjoy their priviledge to be of his brotherhood, who deſervedly was called *Primogenitus Diaboli*, the firſt begotten of the Devil. In the mean time, that their folly may be made manifeſt unto all men, as his alſo was, and that all who love the Lord Jeſus Chriſt may have their faith confirmed, and their affections enlarged towards him, let theſe following anſwers be taken into conſideration. *Marcion,*

Firſt, It would be obſerved that Chriſt is not called here πρωτόκτιστος, that is, *The firſt Created*, as it ſhould indeed be rendred, if their ſenſe ſhould paſs for currant; but πρωτότοκος πάσης κτίσεως, that is, The firſt begotten of every creature, which ſignifieth that he was begotten πρὸ πασῆς κτίσεως, that is, *Before all the Creation*, as appeareth by what is preſently added by the Apoſtle, V.16. *For by him were all things created*; which clearly diſtinguiſheth him from thoſe things that are made, giving him alſo the priority before all things, V. 17. which muſt conclude his Generation to be Eternal. *Anſw.*

Secondly,

Secondly, If the Apoſtle muſt be taken in ſuch a ſenſe, as that his words here ſhould make Chriſt and the Creature Correlatives each to other, it will not neceſſarily follow that he from his original was a creature too. And now to make it clear, that the Apoſtles meaning is of a higher aim and ſtrain; I ſhall undertake with all due reverence and ſobriety to ſpeak of this great Myſtery, according as God hath dealt to me the meaſure of faith, and the Lord give us a right underſtanding therein. Saint *Paul* ſeems here to be raiſed up by the Holy Ghoſt into a ſpiritual rapture, ſetting forth the Glory of the Lord Jeſus Chriſt, as I may ſay, in all its Dimenſions, the height, and length, and bredth, and depth thereof: The height, in that he is the uncreated everlaſting Image of the inviſible God (for in that ſenſe it muſt be taken, in regard he was before the Creation) thereby ſetling him upon the Throne, making him co-eternal with God, and to be of the ſame nature with him, and the firſt begotten of every creature: by which words, he puts the Crown upon his head, giving him the Sovereignty and Dominion over the whole Creation. The length, in that he is before all things, and that by him all things conſiſt. The bredth, in that he is the head of the body the Church, extending his Influences, Wiſdom, Care, and Providence (as the head uſeth) towards all his Members. The depth, in that he became in time the firſt begotten alſo from the Dead; that as he was the Creatour and Lord of all Living, ſo when poor Creatures had by their rebellion againſt him, brought themſelves under the power of Death, even then did he by his dying and triumphant riſing again, become their Reſtorer and Deliverer alſo, *that ſo in all things*, ſaith the Text, *he might have the preheminence.*

Now then when the Apoſtle is in ſo high an elevation, taken up with ſuch a glorious deſcription of the Lord Jeſus, aſcribing unto him his ſeveral Excellencies, according to his ſeveral Relations, wherein he ſtandeth, to his Father, to his Church, to the whole Creation: is it fit for low-ſpirited men, loaden with lumpiſh thoughts of the creature, to force him to ſtoop unto them, by obtruding a ſenſe upon him, which never entred into his thoughts once to imagine? Yea, which would make him contradict himſelf, as we ſay, in the ſame breath: for to be the uncreated everlaſting Image of the inviſible God, and to be a Creature in one and the ſame Nature, are *toto Cœlo*, directly oppoſite each to other, as the Eaſt is to the Weſt.

But without controverſie, there is truth in the Apoſtles words, and no

no lye at all. Whereas therefore he ſaith of Chriſt, That *he is the Image of the inviſible God, the firſt begotten of every creature.* He makes the latter Clauſe the conſequent of the former, connecting the whole in this manner; The right of Primogeniture is in Chriſt, becauſe he is *the Image of the inviſible God:* and in that regard do all Creatures viſible and inviſible derive their Being from him, ſome having more noble impreſſions of his Image upon them then others, according to their rank and order in the Creation, as it hath been contrived and eſtabliſhed by the wiſdom of the moſt High. For example, ſuch as have life in them by an internal principle of Nature, are in a higher degree of honour by their conformity unto Chriſt, then thoſe Creatures that are without life; for life in whatſoever ſubject it be, whether intellectual, rational, ſenſitive, or vegetative, is a Rivolet ſpringing from that divine Fountain that is in Chriſt: amongſt which ſorts of living creatures, there is alſo a gradual Propinquity to the Fountain; according to which propinquity, they have all their ſeveral quicknings and vital operations. The Evangeliſt S. *John* intimates ſo much, when he ſaith, *In him was life, and the life was the light of men.* That is, that Chriſt had a ſpecial care and reſpect toward Mankind and that the life which is in him is not ſo glorioufly manifeſted toward the other creatures that are inferiour to man.

John 1. 4. *Hæc vita eſt lux non Brutorum, &c. ad quæ illa non pertinet ſed hominum. Sic* Muſculus.

And now to ſpeak freely my poor judgment concerning this Primogeniture of Jeſus Chriſt by way of inſtance, as it hath reſpect to Angels and Men. Whereas Chriſt is called the firſt born, doth it not imply that he is, *Intellectus Primogenitus*, the firſt begotten Intellect in reference to the Angelical Nature, becoming thereby the firſt Mover thereof, and giving it a Being according to the counſel of his own Will? Doth it not ſignifie alſo that he is, *Ratio Primogenita*, the firſt begotten Reaſon in order to the Rational (in which reſpect it may be probable, he is called by the Holy Ghoſt in Scripture, ὁ Λόγος, *the Reaſon*, rather then the Word) diſplaying his Beams in every particular Soul, as ſeemeth good unto him? Which Intellect and Reaſon were indeed originally of the Eſſence of God, derived unto Chriſt by an eternal and unconceivable Generation, the Image whereof was from him devolved upon Angels and Men, though not in that manner as was upon Chriſt himſelf; the Eſſence of God being that way incommunicable to any creature: for as he is the firſt begotten of every creature, giving unto every Species his proper por-

κατ' ἐξοχὴν. *John* 1. 10. 14.

Rom. 8 29. *John* 1. 18.

tion of Entity; and *the first begotten among many brethren*, giving them the priviledge of Children; so is he the *onely begotten of the Father*, reserving to himself his own natural Interest and peculiar Prerogative.

According to this sense which I have here given, the Apostle is, I conceive, to be understood in the fore-cited place of the Epistle to the *Colossians*; to which, I confess, I do the more willingly incline, because the Original word πρωτότοκος, is not only to be rendred *first born*, or *first begotten*; but by a transposition only of the Accent, as appears here in the Margine, which is allowable: it doth signifie also, *The first Bringer forth of every creature*; making Christ thereby, as he is indeed, the *Ens entium*, the Original of all Beings in the world, and to be, as he is called, *Rev* 3. 14. ἡ Ἀρχὴ τῆς κτίσεως, The efficient Principle or Authour, as the word also means, of the Creation: whereof more shall be said hereafter.

πρωτότοκος, a τίκτω. *Pario.*

And now to conclude, let that which hath been said suffice to shew the invalidity of this Objection also drawn from the mis-construction of the Apostles words, concerning the Primogeniture of Jesus Christ. I grant there are some Writers both ancient and modern, who, to avoid this Objection which hath been here alledged, maintain it to be meant of Christs Humane Nature: but the truth is, it is not so to be understood, as it hath been here made to appear, but of the Divine; for Christ is not properly the Son of God according to the flesh, and therefore never in that sense said to be begotten: and yet notwithstanding the aforesaid Heretical Cavil over-thrown likewise.

Thus briefly as I was able (poorly enough, God knoweth, yet according to the grace given unto me) have I insisted upon this great Mystery: Let us now improve it for our edification.

A threefold improvement may be made of this Doctrine; considering it,

1. With a reference unto Christ himself.
2. With a reference unto his People.
3. With a reference unto his Enemies.

First, In respect of himself; it concerns us to be very wary and to keep our distance, not presuming to speak of what we have not seen. Therefore

Therefore as for Yeſterdaies work, what was done before the foundations of the World were laid, it is not expedient doubtleſs to ſearch into. *Clouds and thick darkneſs are ſet about the Pavilion of God*; he therefore that preſſeth to it will loſe himſelf for ever. We read indeed of his *out-goings that have been from everlaſting*: that is, as is conceived, his eternal Generation, together with his Purpoſes and Decrees which ſhould in time be accompliſhed; but for his in-goings with the Father and the Holy Ghoſt, they are laid up with God, ἐν Ἀποκρύφοις, in the Reveſtries of Eternity, the knowledge whereof is infinitely beyond the reach of any Creature. It is fit for us to be contented with what Chriſt himſelf hath been pleaſed to declare concerning this ſecret; As that he was his Fathers delight, *Die Die*, in all thoſe daies of Eternity, rejoycing alwaies before him, in that excellent Glory, which he ſaith, *He had with him before the world began.* But if vain man who is born like a wild Aſſes colt, will be wiſe above what is written, enquiring what Chriſt did yeſterday before the Creation; he muſt be anſwered with that ſaying of old, He prepared Hell for ſuch bold Intruders, who will ſo audaciouſly buſie themſelves in ſearching into the ſecret and eternal Counſels of the moſt High.

Pſ. 18. 11.

Mich 5. 2.

Pro. 8. 30, 31.

John 17. 5.

Yet notwithſtanding albeit in this ſenſe, we are not of Yeſterday, and therefore neither can nor ought to know any thing; this Doctrine may inſtruct us concerning Jeſus Chriſt, that though he took upon him our Nature, yet he continued ſtill to be ὁ αὐτὸς, the ſame what he was from Eternity: *Quod erat permanſit, quod non erat aſſumpſit*, λόγος; He ceaſed not to be what he was, and what he was not he aſſumed. *Thou art the ſame*, ſaith *David* (ſpeaking of Chriſt, as appears, *Heb.* 1. 12.) *and thy years, viz.* of thy Wiſdom, thy Power, and other thy glorious Attributes, as well as of thy life, *have no end, but indure throughout all Generations.* Though the Heavens ſhall be changed, and wax old like a Garment, and the faithful Witneſs that is therein ſhall witneſs to all, that all things in this world are unfaithful: yea, though Chriſt himſelf, who in the fulneſs of Eternity dwelt in that Light that is inacceſſible, was in the fulneſs of time made fleſh, and dwelt among us, yet he was ſtill ὁ αὐτὸς, the ſame God manifeſted in the fleſh, but continuing notwithſtanding to be God ſtill. This was the Weapon wherewith the Orthodox of old did ſtrike through the loins of the *Arians*, *Verbum caro factum eſt, ſed non mutatum*, The Son of God was made fleſh, but not changed into it: and

Pſ. 102. 27.

Cent. 4. cap. 5.

they gave it an edge from this very Text which we are now upon, *Jesus Christ the same yesterday, to day, and for ever.*

Phil. 2. 7. True it is, *he emptied himself*, as the Apostle speaks, *Phil.* 2. 7. (for so the word there signifies) and that *secundum Deitatem* too, in respect of his Godhead: But what emptying was this? Not a total devesting himself of his Eternal Power and Godhead, for then he had not been ὁ αὐτὸς, *the same*; but the meaning is, as the word is well rendred in our Bibles, *He made himself of no reputation.* That is, as it follows, *He took upon him the form of a servant*, which form of a Servant could not (surely) obliterate the form of God. *Non depositâ, sed sepositâ Majestate*, as one saith well, not by cancelling, or laying away, but, as it were, by concealing or laying aside for a time the most glorious appearance of his Divine Majesty. In a word, the Godhead in Christ was not laid aside at his Incarnation, considered as it is in it self, common to the three Persons, Father, Son, and Holy Ghost, but only Κατ' οἰκονομίαν (an approved distinction among the Learned) by a gratious dispensation, in that he was pleased to condescend so low, as to assume our Nature, and to joyn it unto his, yet not confounding the properties of either; and therefore he still abideth immutably the same: even as a Prince when he marrieth a poor Beggar, may in a sense be said to make himself of no reputation, and to have no regard to his great Dignity, though nevertheless he continue still in the same state wherein he was before. *Athanasius* gives the reason very clearly, *Corpus non vim habuit absolvendæ Divinæ Hypostaseos*; The body which was ordained for Christ was not able to dissolve his Divine Subsistence.

Now therefore because he made himself of no reputation, should we make light account of him? God forbid: when we consider his Birth here in this world how poor and homely, let us withal remember his Eternal Generation how Glorious and Divine. When we look upon his poor Mother, a despised Woman (though indeed the glory and flower of her Sex) let us then also think upon his Eternal Father, the God of Glory; when we see him rejected by men, in a worse condition for house-room in the world then the Foxes of the earth, and the Fowls of the air: let not our Lord thereupon be despised in our eyes, but call to mind how he inhabiteth Eternity, is in the bosom of the Father, upholding all things by the word of his Power,

Power, and all the Angels of God worſhipping him.

And thus are we faln upon the ſecond Reſult that ariſeth out of this everlaſting Truth, conſidering it with a reference unto the people of God.

Whoſe duty it is upon the account of Chriſts Eternity and Immutability to give unto him the glory due unto his Name. And how can we indeed do otherwiſe? When we ſee his Glory as the *Glory of the only begotten Son of God*: When we find by comfortable experience upon our Souls the bleſſed effects of his eternal and immutable Wiſdom, Power, Goodneſs; how can we chooſe but ſay, *Lo, this is our God, we have waited for him, and he will ſave us: this is the Lord, we have waited for him, we will be glad and rejoyce in his ſalvation.* Yea, this is our faith and confidence, and hope, and triumph; here alone we will fix, and here alone we deſire to be found: to be found in Life, to be found in Death, and to be found after Death. For whither elſe ſhould we go? With him are the Words, and with him are the Works of eternal life. Such a Saviour it behoved us to have, and ſuch a Saviour he hath approved himſelf to be; who did not only begin, but throughly accompliſh our Deliverance. The pleaſure, deſire, and purpoſe of the Lord hath proſpered in his hand: And the ſalvation of his people hath been a ſalvation to the uttermoſt. So that we may ſay with *Moſes*, *He is the Rock, and his work is perfect.*

John 1.14

Eſ. 25. 9.

Eſ. 53. 10

Deut. 32.4

Give unto him then the Glory due unto his Name. And if it be demanded how it ſhould be done, as it is fit indeed we ſhould be ſtill inquiſitive after it; I anſwer,

1. In worſhipping him with Divine Adoration.
2. In a zealous appearance for him againſt his Enemies.
3. In a ready hearkning to the Voice of his Word.

Firſt, We muſt yield unto him Divine Honour, putting no difference in that reſpect between him and the Father; for as the Father hath ſworn, *that unto him every knee ſhall bow*, *Eſ.* 45. 23. So muſt every knee bow in like manner to the Lord Jeſus Chriſt, *Phil.* 2. 10. Neither did Chriſt who was ever zealous for his Fathers glory, ever refuſe this Divine Honour when it was given unto him. He never ſaid as the Angel, *See thou do it not*, *Rev.* 19. 10. But approved, commended, bleſſed thoſe that did it: as we might inſtance in the Leper, *Mat.* 8. 2. The Ruler, *Mat.* 9. 18. The blind man, *John* 9. 38. His Diſciples,

Eſ. 45. 23.
Phil. 2. 10

Rev. 19. 10

Diſciples, *Mat.* 28. 17. and many more. If it had not been his due, what a derogation had theſe things been unto his Fathers Honour? for which he had been juſtly liable to his diſpleaſure, even as *Herod* was when he took unto himſelf the glory due unto God. But Jeſus Chriſt is the ſame with the Father *yeſterday, to day, and for ever.* *Heb.* 1 6. And therefore is to have the ſame honour aſcribed unto him. Let then all the Angels of God worſhip him; and let men of what rank ſoever, bow the knee, and cry before him, *Tender Father*: for this is *Abrech.* *John* 5.23. the will of God, *that all men ſhould honour the Son as they honour the Father.* I ſhall conclude this Branch of my Exhortation with a remarkable Story very well known, and very pertinent to our purpoſe, confirmed by the concurrent Teſtimony of many Writers of great and eminent fame in the Church of God.

In the Reign of *Theodoſius* there was a Toleration granted to the *Arians*, giving them liberty free from any moleſtation, not prohibiting them to argue publickly againſt the Godhead of Chriſt; inſomuch that they grew thereupon extremely impudent, venting their Blaſphemy to the great diſhonour of the Lord Jeſus Chriſt: neither could any man prevail with the Emperour to retract that Toleration, which he had with too much indulgence granted unto them. At length one *Amphilochius* Biſhop of *Iconium*, a holy man, not being able to endure the diſhonour that was ſo frequently done unto Jeſus Chriſt, was willing to expoſe himſelf to a great hazard for his ſake. Entring therefore into the Court with ſome other Biſhops, and ſeeing the Emperour and his ſon *Arcadius* (whom he lately created Joynt-Emperour) ſtanding together, he did very low obeyſance to the Father, but none at all to the Son: *Theodoſius* imagining the omiſſion of Reverence towards his Son to proceed rather from ſimplicity and ignorance, then from any wilful neglect of the Biſhop, adviſeth him to ſalute his Son alſo as became his Imperial Dignity: *Amphilochius* anſwered boldly in theſe words, *Satis eſt quod honorem ipſi habuiſſet*; It was enough that he had given him that honour which he did: and withal coming up cloſe to the Son, in a familiar manner he ſtroaketh him on the head, ſaying, *Salve mi Fili*, God ſave you my Child. Whereupon the old Emperour being much diſpleaſed, gave commandment that the Biſhop ſhould be puniſhed ſeverely for his inſolency, which being ready to be executed, he having now obtained what he expected, very freely ſpeaketh forth his mind in this manner;

Siccine

Siccine O Imperator tam graviter fers contemptum filii tui? Revocat tibi in mentem quæſo odiſſe & Deum eos qui honoris aliqnid adimerent unigenito Filio ſuo, &c. Is thy rage, O Emperour, ſo great againſt me, for not regarding thy Son? Remember I beſeech thee, that they are odious unto God, whoſoever they be, that take away from his only begotten Son the glory that is due unto him, *&c.* The Emperour upon theſe words bethinking himſelf better, acknowledged his fault to the Biſhop, and asks him forgiveneſs, immediately iſſuing forth an Edict againſt *Arianiſm*, whereby all, whoſoever they were, that were found guilty of that Hereſie were brought to a condign puniſhment. A memorable example, in which we may ſee, how Divine Providence hath in thoſe elder times wrought in the hearts of men a reverend awe of the Lord Jeſus Chriſt, when poſſibly convictions from the holy Scriptures, through the prevalency of carnal compliancies could not be regarded.

Which example let it lead the way alſo to our ſecond particular of giving unto Chriſt his due honour, *viz.* By a zealous appearance for him againſt his Enemies, who in theſe our daies lay violent hands upon his Glory: curſed Hereticks, I mean, profeſſing open Hoſtility againſt the Lord Jeſus, ſeeking by all means they poſſibly can to ſnatch his Crown from off his head, by undermining the very Foundation of his Honour, that is, his Divine Nature.

And ſurely too many there are of that peſtilent Brood in theſe times of Errour and Vanity: an evil Spirit wanders about, not only in our Nation, but in other parts of the world (pretending to Holineſs, yet doubtleſs an Emiſſary ſent from the Prince of Darkneſs) that beguileth unſtable Souls, by infuſing into them a lower eſteem of Jeſus Chriſt, then hath been commonly held up amongſt the people of God; to the end, that this diminution of his Glory might in time bring on with it an annihilation alſo of his Merit: for as the powers of the Earth when they are brought low, are trampled upon, and made very deſpicable; ſo will it certainly be with the Dignity and Honour of the Lord Jeſus, if it be brought down to the duſt, there it will be buried and come to nothing.

Numine ſordidius nihil eſt cum ſidit in Imum.

It doth therefore highly concern all the faithful people of God to appear in this Quarrel; and notwithſtanding all the gloſſing inſinuations and pretenſions of men willing to be deceived (who as they are themſelves of a lukewarm indifferency in many points of Religion;

ſo

ſo they would perſwade all others to a ſinful ſilence with them) yet doth it, I ſay, behove all that truly love the Lord Jeſus Chriſt to proclaim and maintain an irreconcilable War with all thoſe, whoſoever they be, that march under the Banner of that evil Spirit againſt him.

And to afford ſome help herein, let us a little ſound the depths of Satan, to the end, that we may lay open ſome of the ſtratagems of Hell, which have been of late contrived and acted againſt the Lord Chriſt and his Glory. Two waies it is clear, doth this Spirit work to bring about this miſchievous Deſign.

Firſt, By raiſing up men beyond their due ἄκμη, their proper Sphere, making them equals with Chriſt, and Competitours with him in Glory.

Secondly, By bringing down the Lord Jeſus, the Lord of Glory, from the Throne of his Majeſty, making him nothing elſe but a poor Compeer with the ſons of men.

As to the firſt of theſe, conſider what a fearful deluſion that is which haunteth ſome perſons, putting them upon this Blaſphemy; that they (poor worms) are as well and as truly God, as Jeſus Chriſt: And why? Becauſe they have their Being in God, *Act.* 17. 28. are partakers of the Divine Nature, 2 *Pet.* 1. 4. and are one with Chriſt, *John* 17. 21. 22. *&c.* Now if this were admitted, what a ſordid profeſſion would Chriſtianity be? What in time would become of Satisfaction for Sin, Imputation of Righteouſneſs, the Purity, Dignity, Royalty of the Blood of God? How ridiculous and contemptible would the pretended terrour of the great Day ſeem unto the World? For a Conteſt might poſſibly ariſe who ſhould be the chief Judge at that time, and according to the perſon and quality of the Judge, ſo would the Judgment be.

But to theſe deluded ones, we may well ſay as *Moſes* did to *Korah* and his Complices, *Num.* 16. 9, 10. *Seemeth it a ſmall thing unto you that God hath ſeparated you, and brought you near unto himſelf; but you will ſeek the Prieſthood alſo?* What, is it nothing to be, as you pretend your ſelves to be, advanced to the knowledge of the true God, and of his Son Jeſus Chriſt our Lord, to have the Image of God conſiſting in Righteouſneſs and true Holineſs, to be repaired and renewed in you, which is the participation of the Divine Nature; but that you will aſpire like the Devil, to be equal with God, ſpeaking after the

Numb. 16. 9, 10.

2 *Pet.* 1. 4.

1 *Tim.* 3. 6.

the language of him who ſaid in his heart, *I will aſcend into Heaven, I will exalt my Throne above the Stars of God, I will ſit upon the mount of the Congregation in the ſides of the North. I will aſcend above the heights of the Clouds, I will be like the moſt High*? Is the iniquity of our firſt Parents too little for you (from which we are not cleanſed until this day) but that you will riſe up and rebel againſt the Lord, even after the ſame manner as they did? What? have you been co-eternal with Jeſus Chriſt, and immutable like unto him? Can ye ſay, *You are the ſame yeſterday, to day, and for ever*? Where were you then, when *God laid the foundations of the earth? Declare if you have underſtanding. When he prepared the Heavens, when he ſet a compaſs upon the face of the Depth: when he eſtabliſhed the Clouds above: when he ſtrenghned the Fountains of the Deep. Were you then by him, as one brought up with him; rejoycing alwaies before him? Have you known the mind of the Lord? Or have you been his Counſellours*? Were you joyn'd in Commiſſion with Jeſus Chriſt to be his Co-agents in the great Work of Redemption? Did you help to *tread the Wine-preſs* in the diſcomfiting of his Enemies? Or to eſtabliſh a Church, ſo as *the Gates of Hell ſhould not prevail againſt it*? Look then now on every one that is proud, and bring him low, and tread down the wicked in their place; hide them in the duſt together, and bind their faces in ſecret. Then will I confeſs to you that you are free from thoſe Deluſions that are charged upon you, and unjuſtly tax'd with Blaſphemy: whereof otherwiſe you cannot but be deeply guilty. But enough of this.

Eſ. 14. 13, 14.

Job 38. 4.

Pro. 8. 27.

Eſ. 63. 3.

The other Project of Hell which is now on foot againſt Jeſus Chriſt in theſe our daies, is to level him with poor duſt and aſhes, not allowing him a preheminence above the ſons of men; unleſs it be ſuch as hath been deviſed by the Devil, for the more cloſe conveyance of his inveterate malice. I do not ſay, it is an Egg lately hatch'd by that Cockatrice; for it is of an old brood, and did exceedingly infeſt the Church in former times (as hath been ſaid before) but though it was ſmitten through and through with the two-edged Sword of Gods word, yet there are now again ſprung up new Heads of that old monſtrous and malicious *Hydra*, who with the faces of *Sodom* and *Gomorah* dare publickly tell us, that our great Redeemer of whom we make our boaſt, is no other then a meer man.

I am prone to believe, that ſuch as love the Lord Jeſus Chriſt in ſincerity, do find their hearts ſhivering within them at the very men-

tioning of this horrid Blaſphemy: but behold yet greater Abominations.

What an amazement muſt it be to all the Churches of Chriſt, to read or hear that, which I have read of *Socinus?* In the reciting whereof there may be ſome doubt (as one ſaid in another caſe) whether you ſhould be deſired to open, or to ſtop your ears; the ſpeech being ſo horrible, as it is a wonderful patience of God, that the Earth opened not her mouth to ſwallow him up quick: yea, it may ſeem ſtrange that the dumb and dead paper did not ſtand up, refuſing to take that Ink wherewith ſuch an abominable Blaſphemy ſhould be either printed, or written, which is expreſſed in theſe words, *viz. This Doctrine of Chriſts Deity is ſo abſurd, that the Chriſtian World will one day be aſhamed of it; and that the word Trinity may be in time as much abhorred, as Tranſubſtantiation and the Maſs.*

In A. B. *his Expoſition of the* 17*th Chap. of* S. John.

What ſhall we ſay to this? but as the Angel ſpake to the Devil; *Increpet Dominus*, Let the Lord rebuke them, whoſoever they be that have their Tongues thus ſet on fire of Hell againſt Chriſt and his Glory. The Apoſtle tells us, *Phil.* 2.6. That *being in the form of God he counted it no robbery to be equal with God.* Yet theſe wretches do in effect ſay, that he is a Thief and a Robber, if he ſhall lay claim to ſuch an equality.

*Eſ.*6.1.3. 5.8. *John* 12. 40, 41. *Pſal.*102. 19.22, 23. 26, 27. *Heb.*1. 10, 11, 12.

What? Is he the great Jehovah, Eternal, and Immutable, *the ſame yeſterday, to day, and for ever*, and all this while but a meer man? Could a meer man be able to wade into the vaſt Ocean of the wrath of the Almighty, and not be ſwallowed up everlaſtingly therein? Could he be able to enter into a Plea with Divine Juſtice, and put her to a Non-ſuit? To undertake by his own Righteouſneſs to juſtifie ſo many Myriads of Saints, and not find to his ſhame, his covering infinitely too narrow to hide the deformities of ſo great a multitude? To encounter with Death and Hell, and overcome them in their own Den? Surely we muſt needs ſay with him in the Goſpel, *If this man were not of God*; Nay, *If this man were not God, he could do nothing, nothing.* I mean in theſe great, noble, and glorious Atchievements: For, admit that he was perfect in himſelf, both in his birth and in his life; the power of the moſt High, when it came upon the Virgin in her Conception, ſtopping up the Current of original ſin, that it could not pollute him, and his own proper power preſerving him all his life-

life-time from the leaſt ſpot of any actual ſin: yet alas, wherein could this ſingle finite Righteouſneſs of his be efficacious towards others, if he had not been God as well as Man? It was his Godhead that did put an infinite worth upon all that he did, and upon all that he ſuffered, and made his Righteouſneſs to be of ſo diffuſive a nature, that it was enough to juſtifie all the World: for the obedience of God to the rule of the Law, and the blood of God given up to the ſentence of the Law, are infinitely comprehenſive, far beyond what either men or Angels are able to conceive.

Had it not been for this, might not Divine Juſtice have juſtly rejected him as an Offender, yea, as the greateſt of all other? For his undertaking to juſtifie others would have been the greateſt ſin that ever was committed in the World, as being the abſurdeſt mockery, and moſt inſolent affront that ever was offered to the grand Majeſty of God: And would not Death and Hell likewiſe have ſtill kept them in their clutches with triumphant Inſultations trampling upon him, making him to know, that his Arm was too weak to ſubdue their Kingdom, and that it would coſt more to redeem thoſe Souls they gaped for, then ſuch a poor man as he was ever able to compaſs?

But bleſſed for ever and ever be his Name; as he happily began this noble Enterprize for his poor people: ſo to his eternal honour, and their everlaſting ſalvation, he did victoriouſly, as became the Almighty God, prevail therein.

Now therefore away with that curſed *Anthropolatry* of *Socinians*, let it for ever be trodden under foot as unſavoury Salt, having no reliſh in it acceptable either to God or man. And let the conſideration of what hath been here ſaid, provoke all that bear a ſincere affection to the Lord Jeſus, to cry out and ſay, It is time for the Lord to ariſe, for they have made void thy Glory; thy Crown and Dignity is deſpiſed, thine Honour is laid in the duſt, and what can thy Servants do? Awake, awake therefore, put on ſtrength O Arm of the Lord; awake as in the ancient daies, in the Generations of old, ſmite all thine Enemies in the hinder parts, and put them to a perpetual ſhame, make them to know themſelves to be but men: But make them alſo to know that thou art the Eternal, and the immutable God, yeſterday to day, and the ſame for ever.

Thus much for the ſecond Branch of this Reſult of the Doctrine of Chriſts eternal Generation.

Thirdly, Let all the people of God give unto Chriſt that honour which is meet, by a ready hearkning to the Voice of his Word; ſubmitting cheerfully to his commands, ſilencing all corrupt Reaſonings that are apt to exalt themſelves in the heart againſt the knowledge of his Will, and captivating every thought to the obedience of his Goſpel: A ſervice this is which is due unto him, becauſe even becauſe he is the eternal begotten Son of God.

And this way of glorifying Chriſt muſt be joyn'd to the former, otherwiſe in vain will it be to ſpend our zeal in vindicating the Name of the Lord Jeſus againſt his Enemies; if in the mean time we ſhould diſhonour him by our diſobedience unto him, and refuſe to give him the hearing An honour which we find ſometimes given unto men: *Unto me*, ſaith *Job*, *Men gave ear, and waited and kept ſilence at my counſel: after my words they ſpake not again, and my ſpeech dropped upon them.* Now what alas are the words of poor *Job* (put *Noah* and *Daniel*, *Moſes* and *Samuel* together with him) but ſaltleſs and abſurd, words of folly and vanity, unleſs they receive an *Acumen* and ſavour from Jeſus Chriſt, to make them *Verba deſiderii*, acceptable words, words according to his own form, ſound and wholeſom? *For he* (ſaith *Solomon*) *giveth wiſdom, and out of his mouth cometh knowledge and underſtanding.* He is, ὁ λόγος, the ancient ſtanding and everlaſting Oracle of Heaven, who alone is to be conſulted upon all occaſions, and whoſoever ſpeaks not according to his word, it is becauſe there is no light in them; his life alone being the light of men, *John* 1.4. He, as hath been ſaid, is that *Ratio Primogenita*, the firſt begotten Reaſon, from whence ſpringeth all the Reaſon in the world, of what nature ſoever it be, whether in things Spiritual, or in things temporal: and therefore even in Reaſon there ſhould be a cheerful Acquieſſency in him, as in our Center, without any the leaſt Contradiction, Tergiverſation, or Deviation whatſoever. Shortly then, ſeeing it is he that giveth ſuch a Mouth and Wiſdom unto ſome of his peculiar Servants, that the Wiſdom and Spirit by which they ſpeak is become irreſiſtible: ſhall not his own Word which is the Word of the Kingdom, not a forreign Exotick word, as the words of men are; but the pure, proper, native, genuine Language of Heaven, be worthy of all acceptation, and of all veneration too? ſince by the confeſſion of his Enemies, even when he was upon Earth, cloathed with skin and fleſh, he ſpake as never man ſpake, and by the teſtimony of the people

Job. 29. 21, 22.

Eccleſ. 12. 10.

Prov. 2. 6.

Eſ. 8. 20.

John 1.4.

Mat. 13. 19.

John 7. 46.

people that heard him, when he taught them it was with authority? But of this more may be ſaid hereafter, when we come to the third Interpretation of the Text, conſidering the Lord Jeſus in his relation to his Church, to which this Subject will be alſo very ſuitable.

For the preſent, let this word of Exhortation be received upon the account of Chriſts Eternity, as he hath relation to the Father; for in that reſpect he is (as hath been made to appear) *the ſame yeſterday, to day, and for ever.* Hearken therefore to his word, becauſe he is eternal.

And here give me leave to ſtrengthen this Argument with ſome few Corroboratives, that it may effectually bring the conſciences of men under the power thereof.

Firſt then let it be remembred, the Father will have him to be thus honoured, even upon this conſideration of his eternal Relation unto himſelf; as appears by that Voice which came from the excellent Glory, ſaying, *This is my beloved Son, hear him.* Mat. 17. 5.

Secondly, Chriſt himſelf upon the ſame terms expects of us the ſame Service; for when he had (*Pro.* 8.) declared his co-eternity with the Father; what is the inference that he makes thereupon, but this, V. 32, 33, 34. *Now therefore hearken unto me O ye children of men, hear inſtruction and be wiſe, and refuſe it not: Bleſſed is the man that heareth me, watching daily at my Gates, waiting at the poſts of my door; for who ſo findeth me, findeth life, &c.*

3. Add hereunto, this Eternity of Chriſt is a clear evidence of his wiſdom and gravity; for if it be true which *Job* ſaith, *With the Ancient is wiſdom, and in length of daies underſtanding.* It muſt be alſo moſt true, that with him whoſe years have been before all Generations, is ſurpaſſing wiſdom, and *of his underſtanding there is no number,* as the *Pſalmiſt* ſpeaketh, *Pſal* 147. 5. Hear how Chriſt laieth claim unto Wiſdom as his peculiar Prerogative, and a chief Gem in his everlaſting Diadem, *Pro.* 8. *Counſel is mine,* ſaith he, when he was about to plead his Eternity, *and ſound wiſdom*; not ſuch as is to be found amongſt the children of men, corrupt and hollow: yea, I have ſtrength too, ſuch wiſdom as never decaies; And therefore it would be man's wiſdom, whoſoever he be, old or young, to lay his hand upon his mouth and to hold his peace, when Wiſdom it ſelf is about to put forth her Voice: for if Daies muſt ſpeak, and multitude of years teach wiſdom, who is fitter to teach then he; and of whom are

Job 12. 12. *Pſ.* 147. 5. *Pro.* 8. 14. *Job* 13. 5.

are we all fitter to learn then of him, who is the ſame yeſterday, to day, and for ever? He is the everlaſting Father of his Church; *His head and his hairs*, as he appeared unto *John*, *were white like wooll, as white as ſnow*: betokening his wiſdom and gravity; *If then he be a Father, where is his honour*, if his counſel be not regarded? It is a commandment given in the Law, which the Goſpel hath not diſanulled, but confirmed rather; *Thou ſhalt riſe up before the hoary head, and honour the face of the old man*: Which riſing up, as it expreſſeth a reſpectful poſture of the body towards ſuch a perſon; ſo it implies a reverend attention unto his Counſel and Inſtruction. As it is written of *Conſtantine* the Great, that he uſed to riſe up and ſtand, when he heard the Goſpel faithfully and convincingly preached: And *Theodoſius* finding on a time *Arſenius* his Sons Tutour to ſtand, and his Sons to ſit while he read unto them, he could not with patience ſuffer ſo prepoſtrous a ſight, but made him to ſit, and the other to ſtand. Yea, even *Eglon* the Heatheniſh King of *Moab*, when he heard *Ehud* tell him, he had a meſſage unto him from God, he roſe up from his ſeat reverendly to attend the Tenour thereof. Jeſus Chriſt therefore being the expreſs Image of the Ancient of Daies, who might much rather then *Paul* have that reverend denomination given him of *Chriſt the Aged* (though not in the vain ſenſe of the *Anthropomorphites*; far be from us ſuch a dotage, but in a ſpiritual ſenſe of Divine Eternity far beyond our ſhallow conceptions) In whom alſo are hid all the treaſures of wiſdom and knowledge: He I ſay, is to have this honour aſcribed unto him above all others, *viz.* To conſult his wiſdom, and humbly to attend to his grave and righteous commands. I name no geſture either of riſing or falling down proſtrate before him, though both at times may well become us, according as he is pleaſed to make himſelf known unto us.

Eſ. 9. 6. *Rev.* 1. 14. *Lev.* 19. 32. *Judg.* 3. 20. *Phil.* 1. 9. *Col.* 2. 3.

4. And indeed a neceſſity lies upon us to hearken to this his infallible wiſdom, and to follow it as our only Guide and Conduct in all our waies; how elſe alas ſhall we be able to eſcape the ſnares wherein Satan ſeeks to entangle us from day to day? For our own parts ſuch is our extreme folly, we are apt like children ſtill to be running into harmes-way, and to be catching at every Toy: and for Satans part (ſuch is his profound ſubtlety and indefatigable malice) that he hath laid his Trains for us even in thoſe waies, wherein we may think our ſelves moſt ſecure; and though we may and do ſometimes through

through mercy eſcape them, and otherwhiles by the ſame good hand of God upon us, unwind our ſelves out of them, yet his Budget is never empty, but one project or other he will ſtill produce to draw us to his Lure: So that were it not for the wiſdom of Chriſt, which checks our folly, and goes beyond all the policy of Hell, we ſhould certainly periſh without any remedy.

5. Beſides, what improvement can we make of our Talents in our Maſters ſervice, which (we may well think) is expected from us, unleſs we liſten after his counſels, and have a reſpect unto his rules, which he hath ſet us? When our minds are perplexed with various thoughts concerning our eternal eſtate, hovering between Hope and Deſpair, not knowing what to do; here then is Wiſdom, whereto if we reſort, we may be throughly reſolved without any fear of deluſion. When Controverſies ariſe in matters of Religion (as this preſent Age is full of them) and we conſult with ſome on the right hand, but they cannot help us; we betake our ſelves to others on the left, but they involve us more and more in diſorder and confuſion: Here is the Oracle that will and muſt put an end to all ſuch differences. And oh that we were ſo wiſe as to ſubmit to his infallible Determinations! But alas, alas, this is the miſery of many people in theſe daies, who are too like unto fooliſh *Rehoboam*, Refuſe the Counſel of the Ancient, and follow after a new Recent upſtart Light, a light that hath grown up with them, which *Solomon*, yea, a wiſer then he, *Jeſus Chriſt* never knew; a very *Ignis fatuus* that leads them into fearful Precipices, where nothing is to be expected unleſs this Eternal Wiſdom prevent it but inevitable ruine.

And now to cloſe up this ſecond Conſideration, let us, I ſay, give unto Chriſt the Glory due unto his Name in the ſeveral Branches thereof, as they have been laid before us; becauſe even becauſe, he is the Eternal Begotten Son of God, *the ſame yeſterday, to day, and for ever.*

Or if that be not enough, let us conſider we have reaſon thus to honour him, becauſe he hath highly honoured us, in that he being the eternal begotten Son of God, was pleaſed to become the Son of man, advancing our Nature above the Nature of Angels, whereby we who were at firſt made a little lower then they, are now made a great deal higher; they adoring our Nature in the perſonal Union with the Deity; from whence alſo hath enſued a great alteration in that intercourſe

course that is betwixt us and them: for before this exaltation of our Nature, they could and did (it is the observation of Bishop *Andrews*) suffer a prostration of men in their presence. But now they do in effect acknowledge the case is altered, and will no more assume to themselves any such superiority, *Rev.*19.10. 22.9.

1 *Chron.* 21. 16.

Neither is this all the honour that Christ hath done us, but as he hath raised up our Nature to the highest elevation above every name that is named; so he hath made us by his Spirit partakers also of the Divine Nature, 2 *Pet.*1.4. And what more is there that can be desired? What honour or happiness can poor Creatures in this world be capable of beyond this which the Lord *Jesus Christ* hath conferred upon us? If the Sun in the Firmament should attract a humane body, and incorporate it into it self, where it should not only live a life Celestial, but to have power to transmit the Influences of the Sun into other Corporeal Substances here upon Earth, it would surely make the whole Creation to stand amazed and applaud the happiness of Mankind, that it should be exalted to so great a dignity. But behold here a greater wonder in Heaven, a humane body is actually taken up into the Throne of Glory, Crowned with Divine Majesty and Honour, hypostatically united to the Divine Nature; by virtue whereof the Holy Spirit drops down abundantly into the hearts of men, making them all wheresoever it comes like unto God in Wisdom, Righteousness, and true Holiness, and fruitful in all good works. No wonder indeed that the Angels stoop down, desiring to look into the Gospel, when they have such a blessed and glorious Pattern of it there before them in the Mount of God. But this, I say, is the honour that Christ hath done unto us; and therefore surely a mighty engagement lies upon us, to give unto him also what honour we possibly can: he sought not to dignifie himself, or to make himself in any respect better, when he took upon him our Nature, for he was from everlasting God in the best and highest degree, Αὐτόθεος, very God in all the daies of Eternity; so high that he could not be higher, so great that he could not be greater, so good that he could not be better: but for our sakes he was made flesh, and dwelt among us, that we poor dust and ashes might dwell with him in Glory.

1 *Pet.*1.12 Παρεγχώρησω. Αὐτόθεος, *not in respect of his personal being, but* quoad essentiam absolutam, *because the Essence of the Son is the very same that the Essence of the Father is.*

Ascribe we therefore unto him the excellency of his Merit, let us be thankful unto him, and speak well of his Name, for his Name indeed is excellent, and his praise above Heaven and Earth; his Name also

is

is wonderful, therefore to be had in reverence by all them that are round about him; wonderful in his Eſſence yeſterday, to day, and for ever: And having alſo done wondrouſly well for us (as hath been ſaid.) Now then let all the people praiſe him, let all the people praiſe him, by worſhipping him with a divine Adoration, by a zealous appearance for him againſt his Enemies; by a ready hearkning to the Voice of his Word. And thus have we done with this ſecond Conſequent of this Doctrine, *viz.* With a conſideration of it in reference to the people of God.

Laſtly, Seeing it is ſo, that Jeſus Chriſt is the ſame yeſterday, to day, and for ever, in reſpect of his Divine Nature; Then let all the Enemies of this Eternal Son of God, cover their faces with ſhame, who have not only called into queſtion this his Honour, but with the Sophiſtry of Hell in the ſight of all the World, and before the Sun have moſt impiouſly and impudently argued againſt it. Such were *Cerinthus*, *Ebion*, *Sabellius*, *Samoſatenus*, *Arius*, *Photinus*, and all thoſe *Alogi* of old; ſuch have been *Servetus*, *Socinus*, *Valentinus*, *Gentilis*, and their followers of late; all of them profeſſed and open Enemies againſt the Godhead of Chriſt.

It hath been already ſaid, that it is a duty incumbent upon all the faithful people of God, zealouſly to vindicate the name and Dignity of the Son of God againſt all his Enemies. But we ſhall now ſee how he himſelf doth marvellouſly appear in his own vindication; for it may well be ſaid of him, as it is in *Job*, *He is wiſe in heart, and mighty in ſtrength*, to maintain his own Glory; and therefore whoſoever they be that harden themſelves againſt him ſhall not proſper. They ſhall periſh, but he ſhall endure; they ſhall conſume, into ſmoak ſhall they conſume away, but he is the ſame, and his years ſhall have no end. We uſe to ſay proverbially of the Moon, which is called the faithful Witneſs in Heaven, that ſhe will ſtill keep on her courſe, though all the Dogs upon earth ſhould ſtand barking at her. Aſſuredly the Lord Jeſus Chriſt will be ὁ Αὐτὸς, yea, Αὐτὸς ὦν, The ſame God ſtill yeſterday, to day, and for ever; though the fooliſh man reproacheth him daily, and the tumult of thoſe that riſe up againſt him aſcendeth continually. But will he indeed be the ſame? We may then conclude upon it infallibly, that he will, as he hath ever done, make all his Enemies (the Spawn of the old Serpent his inveterate Adverſary) to lick the duſt. Not to ſpeak here of thoſe who are Enemies

Job 9.4.

*Pſ.*89. 33.

*Pſ.*74. 22, 23.

againſt Chriſt, as he is Mediatour, of which ſort I believe the World is full, and it is to be feared that too many, who even eat of his bread, do lift up the heel againſt him. Let us conſider how his hand hath been ſtretched forth againſt thoſe that have denied his Godhead.

Pſ. 41.9.

Cerinthus the firſt that we read of that vomited out this Blaſphemy, *viz.* That Chriſt was but a meer man, and not co-eternal with the Father; againſt whom the Evangeliſt S. *John* (as *Irenæus* reports it) was inſpired by the Holy Ghoſt to write that Goſpel which goeth under his name.) This *Cerinthus* (as ſome Hiſtorians write) reſorting to a common Bath, where he met with the ſaid Evangeliſt, was cruſhed to death by the fall of the houſe, as ſoon as the beloved Diſciple, who made haſt to ſhun him, was got out of the door.

See Doctor Featly in his Dipper dipt.

Julian the Apoſtate, whom all Generations ſhall call curſed, being wont in a ſcoffing manner to call the Lord Jeſus the *Galilæan*, and the Carpenters Son, gave out threatnings, that upon his return from the *Parthian* War, wherein he was then engaged, he would utterly deſtroy all thoſe that believed in Chriſt: But he was before his return cut off in a moſt eminent manner, Vengeance not ſuffering him to live; wounded he was mortally in the ſaid Battel, uncertain whether by an Angel, or man, which when he perceived, he filled his hand with his own blood, and threw it into the aire, uttering theſe words; *Euſebius, &c. &c.* *Viciſti Galilæe viciſti*, Thou haſt overcome *Galilæan*, thou haſt overcome: And when his filthy Soul was about to diſgorge it ſelf out of his body, he grumbled out with a hollow voice (the Devil then, as it is like, ceaſing upon him) this horrid Blaſphemy; *Saturato te nunc Nazarene*, Now ſatisfie thy ſelf O *Nazaren.* A little before the death of this bloody wretch, *Libanius*, *Julian*'s Teacher in Paganiſm, ſcoffingly asked a Chriſtian Scholemaſter, what the Carpenters Son was then working for his Diſciples; he Prophetically anſwered, *Parat Juliano Loculum*, He prepareth a Coffin for *Julian*, who was about that inſtant time ſmitten by the juſt hand of the Almighty.

Julian Uncle to the aforenamed *Julian*, uſed commonly the like blaſphemy againſt Jeſus Chriſt, and being willing in what he could to vent his malice againſt him, ruſh'd preſumptuouſly into a Chriſtian Oratory, and there with a moſt abominable profanneſs piſſed upon the holy Table Conſecrated for the Sacrament of the holy Euchariſt: But he was ſuddenly purſued by a juſt judgment of God, and taken with a terrible diſeaſe, his Bowels rotting within him, the Excrements

ments no more went from him by their natural paſſages, but that curſed mouth which had been the Trumpet of blaſphemy, was the paſſage of them.

Arius that arch enemy of Jeſus Chriſt, even when by the ſtrength of his Faction he had ſo far prevailed, that he was ready to make his Triumph over the truth of God, concerning the Deity of Chriſt; in the publick Court of the Emperour was forced to withdraw himſelf, as ſome think, by reaſon of a terrible affrightment that then fell upon his Conſcience (ſo the *Centuriſts* relate it) whereby thinking to recollect himſelf by hardning his heart: or as it is generally reported, endeavouring to disburthen Nature, his inward parts (which, as I may ſay, were very wickedneſs) and all his Bowels guſhed out, ſo fearfully periſhing with a kind of death fitting for ſuch a blaſphemous and filthy wretch.

Neſtorius his Tongue rotted in his mouth, being eaten with worms, wherewith he had blaſphemed Chriſt. He held that the honour of Chriſts Godhead was conferred upon him as a compenſation of his Merit. *Cent. 5. cap. 5.*

Valens alſo that Neronical Tyrant was exceedingly mad againſt Jeſus Chriſt; of whom Hiſtories record, that in favour of Arianiſm he executed moſt horrible cruelty upon the Orthodox Chriſtians, perſecuting them from Country to Country, giving liberty to all ſorts of people to profeſs what Religion they pleaſed, excepting ſuch who maintained the Doctrine of the Eternal Deity of the Son of God, reſolving by all waies and means to root it out of the World: and when he could not prevail, he forced a great multitude of thoſe that profeſſed that Doctrine into a Ship, cauſing the Ship to be ſet on fire in the midſt of the Sea: So furiouſly was he enrag'd in his cruelty towards the faithful Servants of Chriſt. *Cent. 4. cap. 7.* But behold how viſibly the juſt judgment of God did appear againſt him ſundry waies: His Son being deſperately ſick, was by the earneſt prayer of *Baſil* the Great, that faithful Biſhop of *Cæſarea*, reſtored to health beyond expectation. *Cent. 4. cap. 10.* *Valens* thereupon being convinced of his impetuous malice againſt Chriſt, renounced his Hereſie, and ſeemed to repent of his cruelty, quietly ſubmitting himſelf to the truth, as it was preached unto him by that good Biſhop: but within a ſhort time after he returned again to his former Biaſs, endeavouring alſo to perſwade *Baſil* himſelf to be an *Arian*, whoſe conſent when he ſaw he could not obtain, *Cent. 4. cap. 4.*

he commanded an Order to be drawn up for his baniſhment, whereto being about to affix his name, ſuddenly was his Pen in a miraculous manner ſhivered to pieces, yet ſtill perſiſting in his reſolution, he called for another, and a third, to both which happened the like remarkable Accident; a fearful horrour at length ſeizing upon him, he was forced againſt his will to retract that baniſhment: His rage nevertheleſs encreaſing ſtill more and more againſt the poor Church of Chriſt, upon the account only of Chriſts eternal Godhead, the revenging hand of God in the end overtook him: for being engaged in a War againſt the *Gothes*, and wounded with an Arrow, he betook himſelf into a poor Shepherds Cottage, which being ſet on fire by the *Gothes*, he there miſerably periſhed.

The like judgment alſo befel one of his Attendants, who threatning a certain holy man called *Aphraates*, for his zeal and faithfulneſs in adviſing the Emperour to forſake his Arianiſm, was in a very ſignal manner purſued by the vengeance of God; for the Emperour willing him to go and make ready for him his Bath, whileſt he was preparing it, ſuddenly being ſtricken with madneſs, he leap'd into the Caldron of ſcalding water, and with fearful howlings wofully died, his former Menaces ſo falling deſervedly upon his own Pate.

In a word, the Perſecution that was in thoſe times only for this Cauſe of Chriſt, raged ſo much through the whole Eaſtern parts, eſpecially *Conſtantinople*, that ſcarce was there any of the Heathens, *Nero, Domitian, Decius*, or others that did or could in their greateſt fury ſhew greater cruelty then the *Arians* did: But the jealous and the righteous God, who hath ſaid, his Glory he would not give unto another, did not then ſuffer with impunity his Glory to be taken from him by ſinful men; for a miraculous hail was ſent from Heaven upon thoſe parts of an extraordinary bigneſs, like ſtones in hardneſs, which deſtroyed multitudes, both of men and Cattel, overthrew Cities, and with a great Famine was *Phrygia* then utterly ruin'd.

Thus hath the Lord from Heaven with his out-ſtretched arm, appeared viſibly in the vindication of his great and glorious Name, and will ſurely do the like again whenſoever it ſhall ſeem good unto him, (for he is the ſame ſtill without any change at all) ſo that the World may ſay, This hath the Lord done, and it is marvellous to behold; verily he is a God that judgeth the Earth.

And now briefly to make ſome Application of this: There hath been

been and ſtill is a Generation of men in theſe times, of whom it may be ſaid, as it was of *Belſhazzer*, *Though they know all this, viz.* That God hath moſt remarkably manifeſted his diſpleaſure from Heaven upon the World, for this great rebellion againſt the Crown and Dignity of Jeſus Chriſt, yet do lift up themſelves againſt the Lord of Heaven, and the God in whoſe hand their breath is, and whoſe are all their waies they will not glorifie. And, oh that *England* would look about her, that this Treaſon againſt the Lord Jeſus Chriſt be not found therein; for if this Iniquity ſhould be marked before the Lord, as an indeleble blot upon our Church and State, it would undoubtedly be the fore-runner of an over-ſpreading Deſolation: The time hath been, not long ſince, when Socinianiſm grew to a very great height among us (not that it was publickly profeſſed, God forbid, we ſhould ever be guilty of ſuch a *Racovian Impudency*) but it had taken ſuch degrees, that he who was moſt skilful to maintain it, and could propoſe doubts moſt Sceptically about the Deity of Chriſt, Satisfaction for ſin, and Imputation of Righteouſneſs, was amongſt a ſort of unſtable *Athenian* Noveliſts, who were the Ringleaders of the late Sect of Seekers, beſt accounted of for ſubtlety and acuteneſs of Learning; yea, and Books alſo too many were printed and prepared for the Preſs, containing moſt damnable blaſphemy againſt the Son of God, inſomuch that high time it was to put a ſtop to the current of this peſtilent Hereſie: And therefore was there a Canon expreſly ſet forth againſt it in the year 1640. confirmed by the Kings Authority. But afterwards when a purer Reformation was cried up, and great pretenſions made to rectifie all things amiſs amongſt us in a better way, to the credit and furtherance of the Goſpel then ever had been before; yet even then was there not inſtead of purging the Land of theſe damnable Hereticks, a more favourable indulgence given to ſome wretched Deſperado's of that Crew then was formerly, who in the face of the World both pleaded and printed againſt the Divine Honour and Dignity of the Lord Jeſus? And albeit after too long a deliberation in determining Buſineſſes of that nature (for as *Cyprian* ſaid in another caſe, ſo may we in this, *In re tam Sanctâ deliberatio non habet locum*, Away with all deliberation in the high and weighty Points of Faith.) Albeit, I ſay, there came forth at length ſome kind of diſowning of ſuch perſons, and their Fry of corrupt Tenets; yet was there not a condign puniſhment inflicted upon them, according to their

Dan. 5. 22 23.

their Demerits, that others might hear and fear, and do no more ſuch wickedneſs. And why? Liberty of Conſcience muſt be given, and a Latitude allowed unto men in points of Religion; for a free People muſt not be beaten into the Faith, but rationally convinced and perſwaded unto it. By this Trick it was that a Politick Intereſt was promoted, and by this Craft did the Devil gain upon the poor Church of Chriſt. But I ask; Doth God command in his Law that the Blaſphemer be ſtoned to death, and ſhall it be debated now, whether any puniſhment at all ſhould be laid upon ſuch under the Goſpel? Did he ever totally repeal that Law? Is not the matter of it agreeable to the Dictates of Nature, and the Reaſon of it immutable? Is not the Authority of the Law-giver the ſame under both Adminiſtrations Old and New? Are not the Conſciences of Chriſtians as well as Jews ſubject to his Sovereign and perpetual Juriſdiction? Shall the clearer Light that we enjoy, lead us to deal more favourably with ſuch Miſcreants, whoſe whole endeavour and deſign is to obſcure our Light? And becauſe Chriſt hath brought with him more abundant Grace, ſhould we therefore for his ſake ſpare thoſe that are open enemies againſt him, pretending that we muſt expreſs all meekneſs now under the Goſpel? What I beſeech you were this but to ſpeak wickedly for Chriſt, and to act deceitfully for him? To accept the Perſon of the Mediatour, and to contend for him, unto the great diſhonour of the Son of God? Yea further, ſhall a word ſpoken againſt the Perſon or Authority of a Prince be accounted, *Crimen læſæ Majeſtatis*, a Crime of the higheſt nature, and be adjudged worthy of death (as it doth well deſerve) and ſhall a black mouth with a virulent Tongue utter blaſphemous reproaches againſt the Perſon of God himſelf, and eſcape with Stocks and Whipping? (As a horrid Blaſphemer did in the City of *Wincheſter*, in the time of the late Wars, whereof I my ſelf with thouſands more were eye-witneſſes.) Nay, was there ever any puniſhment at all laid upon that blaſphemous *Beſt*, or *Beaſt*, I know not well which, but beaſt he might wel be called) who openly before thoſe that then ſate in the Commons Houſe of Parliament, avowed his heretical Tenet in denying the Godhead of Chriſt; which matter was to the grief of many a faithful heart held in ſuſpenſe a long time, yea ſo long, that whereas there was much doubt then made concerning the Publick Faith of the Kingdom, it might rather have been queſtioned, whether the Chriſtian Faith

Lev. 24. 16.

Job 13. 7. 8.

Paul Beaſt

Faith it ſelf ſhould have been eſtabliſhed in the Land, yea or no. And what became of that abominable *Fry*, a Member of that Convention which was unduely called the Parliament, who (as one tells us) had then blown his Blaſphemy about the Nation with his own Bellows: What befell him, I ſay, but only an Ejectment (ſo far as I could learn) out of the houſe, wherein he with others had too long continued? whereas he well deſerved to be caſt out of the Society of all the faithful people of God.

I confeſs we do not at preſent hear ſo much of the croaking of theſe Frogs that have crept out of the mouth of the Dragon, *&c.* (for the Scene is now changed, and the Devil hath vomited out of the bottomleſs Pit, a ſort of quaking Locuſts to act their part alſo againſt Jeſus Chriſt) but I hope and pray that the Lord will ſtill incline the heart of his Majeſty, our religious King and Sovereign, whom he hath hitherto preſerved (bleſſed be his Name) and ſubſtituted under him for that end, to be zealous for his Glory, and to be very vigilant in ſuppreſſing ſuch bold Inſurrections againſt his Crown and Dignity, that none of theſe his arch Enemies may be ſuffered to abide in the Land, leaſt for their ſakes his jealouſie (as it hath done in former times) ſmoak againſt the whole Nation. And for us, we have been long talking of Antichriſt, Antichriſt, how he hath grown upon us, and threaten much to root him out, and not to leave a ragg remaining: But if in the mean time we ſhould ſuffer Anti-Trinitarians, Anti-Scripturiſts, and Socinians (who are Antichriſts to purpoſe) to continue amongſt us, what are we in effect but meer Anticks in Religion? and our pretended zeal for Reformation will indeed prove nothing elſe but talk.

Locuſtæ ſunt meticuloſæ. Job. 39. 20.

But what the Conſequents will be which undoubtedly will follow upon ſuch a perfidious Connivance, let the lamentable miſeries that lately over-ſpread the Country of *Poland* declare unto us. It is well known that in *Cracovia* the Metropolis of that Kingdom, Satan had erected his Throne, for there hath this abominable Hereſie been revived, publiſhed and defended: And we have heard how God did viſite them in his ſore diſpleaſure, though he be now for a while gone and returned to his place, till they acknowledge their offence and ſeek his face. The Lord in mercy open their eyes that they may look into the bottom of their Afflictions, and caſt out from among them that accurſed thing, with other their Abominations, unto which they have

have been too inclinable, before Wrath return again upon them to their utter deſtruction.

And let us and all Chriſtian Kingdoms in this World take warning by them, for aſſuredly God will not be mocked, but will have a Controverſie with thoſe Nations, who aſſent unto this Doctrine of the Eternal Generation of the Son of God, and yet out of a Supine negligence, or lukewarm indifferency will ſpare to teſtifie their zeal for the ſuppreſſion of thoſe blaſphemous Hereſies that are contrary thereunto.

I ſhall conclude this firſt Interpretation of my Text, with the Exhortation of the Prophet in the ſecond *Pſalm*; *Be wiſe now therefore O ye Kings, be inſtructed ye Judges of the Earth. Serve the Lord with fear, and rejoyce with trembling. Kiſs the Son, leaſt he be angry, and ye periſh from the way; when his wrath is kindled but a little: bleſſed are all they that put their truſt in him.*

Pſal. 2. 10, 11, 12.

The

The ſecond Interpretation of the TEXT.

Jeſus Chriſt is the ſame yeſterday, to day, and for ever;
In a reference to the whole CREATION.

Adſis O JESU.

HEnce it is that Chriſt calls himſelf *the* Alpha *and* Omega, *the firſt and the laſt*: Being ſo in this ſenſe, as well as in that before-mentioned. The firſt, becauſe he is before all things, and by him all things conſiſt (*Col.*1.16.) The laſt, in that he is after all things: Or, He ſhall ſtand the laſt on the earth, as that place of *Job* may be rendred; or, with the laſt, as the Prophet phraſeth it, that is, continuing with, or ruling this whole World to the end of it. He is *All, and in all*, ſaith the Apoſtle, in point of eternal ſalvation; all meritoriouſly, all efficiently, all ſufficiently: ſo likewiſe is he All, and in all, in reſpect of the World, and the Creatures therein: for all had been nothing without him, and all would fall to nothing without him; the ſame good hand of his Power running conſtantly without the leaſt Retractation, or *Interſtitium* through the whole from firſt to laſt, which clearly demonſtrates him what the Text proclaims him to be, *viz.*

*Rev.*1. 11.

*Col.*1.16.

Job 19. 25. *Eſ.*41.4. *Col.*3.11.

The ſame yeſterday, to day, and for ever.

That is,

The ſame in the work of Creation.
The ſame in the work of Preſervation.
The ſame in the work of Reſtauration.

According to this triple Diſtribution of Time here in the Text, *Yeſterday, to day, and for ever.*

Let us therefore now conſider theſe diſtinctly by themſelves, that we may ſo far as God ſhall be pleaſed to enable us, take an exact view of the unchangeable power of the Lord Jeſus, in order to the Creatures.

CHAP I.

How the Text is Applicable to Chriſt in the work of Creation.

JEſus Chriſt is ὁ Αὐτὸς, the ſame mighty God, or the only He (as the word ſignifies) in the work of Creation: he is that great Jehovah, as it hath been made to appear, that *Ens entium*, *The beginning of the Creation of God*; Not in a Paſſive ſenſe, but Active, that giveth a Being to all Creatures. Therefore when this Jehovah ſaith of himſelf (*Eſ.*48.12.) *I am he, I am the firſt, I am alſo the laſt*: He preſently inferreth, *Mine hand hath laid the foundations of the earth, and my right hand hath ſpanned the Heavens; when I call them they ſtand up together.*

Rev. 3. 14.

Eſ. 48. 12.

Ob. But we are to believe, will ſome ſay, according to the Tenor of our Creed, that the Father is the Creatour of Heaven and Earth.

Sol. I anſwer, True, but that is not to be taken excluſively of the Son, and of the Holy Ghoſt; for as there is a Divine Order between the Perſons in the Trinity, ſo this Order is the ſame towards the Creatures, as it is amongſt themſelves, *Talis agendo, qualis exiſtendo*, The ſame in working as in their exiſtency one with another; the Father is of himſelf, the Son is of the Father, the Holy Ghoſt is of the Father and of the Son; ſo firſt the Counſel and Decree of the Father precedeth,

Opera Trinitatis ad extra ſunt indiviſa.

cedeth, then the Son produceth that Decree into Act, then the Holy Ghoſt maketh it effectual to all thoſe ends and purpoſes, for which it was ordained; not as if there were any priority among them, either in reſpect of Dignity or Time: but the only wiſe God, being the God of Order, and delighting therein, this Order is held in all proceedings amongſt thoſe three Heavenly Eſtates (as it were) who are not, either in their Actions or Exiſtence, ſubordinate one to another, but only co-ordinate one with another.

Excellently therefore according to this Rule is this Order in the work of Creation deſcribed by *Arnobius*, an Orthodox Writer of the Fourth Century: *Ipſe dixit & facta ſunt, hoc eſt, per verbum Dei facta ſunt, Patre loquente, Filio creante, & Spiritu Sancto animante:* He ſpake and it was done, that is, By the Word of God were the Heavens and the Earth finiſhed, and all the Hoſt of them by the Breath of his Mouth; the Father decreeing, the Son creating, the Holy Ghoſt quickning. Or as *Baſil* the Great at the ſame time ſweetly interprets it, *In creatione cogita principalem cauſam eorum quæ ſiunt Patrem, conditricem Filium, perfectricem Spiritum Sanctum*, In the work of Creation ever conceive the firſt Mover thereof to be the Father, the working cauſe to be the Son, the perfecting to be the Holy Ghoſt.

True it is, the Father is ſaid to work by the Son (for *by him*, that is, the Son, ſaith the Apoſtle, *Heb.* 1. 2. *God made the World*) yet that will not neceſſarily imply (as the *Arians* impiouſly conſtrue it) that the Son is only miniſterial or inſtrumental to the Father herein, as a Servant is to his Lord: for this Prepoſition (*Per*) doth ſometimes alſo ſignifie the very primary efficient cauſe of a thing that is acted or done, *v.g.* A man may be ſaid *per liberum arbitrium*, by his free-will to undertake a Deſign, his will though cannot be counted as his Inſtrument in the matter he undertakes, but it is the efficient Mover of his undertaking: And when a work-man *per rationem & Idæam Artis*; that is, by his skill doth perfect ſome rare artificial Piece, we do not ſay, that his Reaſon or Skill was either his Tool or his Servant that he uſed in his Work, but the very Spring or Principle from whence the Work received its full and whole compoſure and formality; which is ſo far from being an Impeachment of the Work-mans credit, that it rather tends to his greater glory. So when the Father is ſaid by the Son to create the World, the Son is not

P. R. *the Jeſuit in his Treatiſe of Mitigation againſt Dr.* Morton, *tells us, that* Bellarmine, Valentia, &c. *Charge* Calvin *with* Arianiſm, *for holding that Chriſt as he is the ſecond perſon of the Trinity, cannot properly be called the Creatour of Heaven and Earth; for that, ſay they, implieth that he is not God, nor equal to his Father. Heb.* 1. 2.

thereby subjected to the form of a Servant unto the Father (as he was when he undertook to redeem the World) but is declared thereby to be in all points Συνεργὸς, a Co-worker with him, as the efficient
1 Cor. 1. 24 cause of the Creation to the glory of the Father, he being *the wisdom of God, and the power of God*, as saith the Apostle.

And yet to make this clearer, we shall find that the said Preposition is in Scripture sometimes used with a reference also even unto the Fa-
1 Cor. 1. 9. ther, *v.g.* 1 *Cor.* 1. 9. *God is faithful, δι' ὃν, by whom ye were called into*
2 Cor. 1. 1. *the fellowship of his Son.* And 2 *Cor.* 1. 10. *Paul* calls himself *an Apostle of Jesus Christ, διὰ θελήματος Θεοῦ, by the will of God.* Whereby surely is not meant that the Father is subservient in either of these respects, but the first Mover and efficient cause in both: so is the Son also in the work of Creation, though the Father is said to work by
John 5. 17. 19. him, for he saith, *John* 5. 17. *My Father worketh hitherto, and I work: And what things soever the Father doth, these do the Son likewise*, V. 19.

As the Father therefore is the sole Creatour of all things, so in like
John 10. 30. manner is the Son, because the Father and the Son are both one, the Father by the Son, and the Son from the Father, excluding only all Creatures in Heaven or in Earth from having any concurrency herein. To conclude, *Peter Lombard's* sense concerning this Point, or rather S. *Chrysostom's* quoted by him, will give us some clear light in this Mystery; and it is indeed well worthy to be remembred by us:
Lib. 2. *Dist.* 13. The Father, saith he, worketh by the Son, *Quia eum genuit omnium opificem*, Because he begat him in that ineffable and eternal Generation the Creatour of all things; and if the Father be the cause of the Son, *secundum quod Pater est*, As he is Father, much more is he the cause of those Creatures which are created by the Son.

John 5. 26. Hence it appeareth, that as the Father hath life in himself, and hath given to the Son to have life in himself; so the Father hath this honour, *suo modo & ordine*, In his glorious Rank and Order to be the Creatour of all things: and he hath given to the Son in his order likewise to be the Creatour too; the like we may say also of the Holy Ghost in his Order.

Since then it is the priviledge of the Son by virtue of his Divine Generation to be entituled to this Honour in an equality with the Father; let him be as the Apostle calleth him, Πρωτότοκος πάσης κτίσεως,
Col. 1. 15. The Bringer forth of every Creature: And ἡ Ἀρχὴ ἡ κτίσεως

τοῦ

τῆ Θεῖ, The Authour, the Beginner, the Prince of the whole Creation, the ὁ Αὐτὸς, he, and none but he. *Rev.* 3. 14.

He it was that ſtretched forth the Heavens alone, and did ſpread abroad the Earth by himſelf; he made his Angels Spirits, and his Miniſters a flaming fire. He telleth the number of the Stars, and calleth them all by their names: or, as it is rendred, Giveth names unto them. He prepared the Light and the Sun, the Moon alſo he appointed for ſeaſons. And what Father hath the Rain but he? Or who but he hath begotten the drops of Dew? Out of whoſe Womb came the Ice? And the hoary Froſt of Heaven, who but he hath gendred it? He created the treaſures of the Snow, the Hail and the Wind, and he laid up the Depth in Storehouſes. The Earth is his, and the fulneſs thereof (whether it be in the Surface or in the Bowels of it) the round World, and they that dwell therein. In fine, the Apoſtle ſums up altogether, *Col.* 1. 16. *By him were all things created that are in Heaven and that are in the Earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.* And the Evangeliſt agrees in the ſame account, ſaying, *All things were made by him, and without him was not any thing made that was made.* *Esa.* 44. 24. *Pſal.* 104. 9. *Pſ.* 147. 4. *Pſ.* 74. 16. *Pſ* 104. 19 *Job* 38. 28, 29. *Job* 38. 22. *Pſ.* 135. 7 *Pſ* 33. 7. *Pſ.* 24. 1. *Col.* 1. 16. *John* 1. 3.

Thus was Jeſus Chriſt Yeſterday, that is, in the beginning, ὁ Αὐτὸς, the only he in the work of Creation: He himſelf undertook it without the aſſiſtance of Angels, whom *Saturninus*, *Baſilides*, and other Hereticks of old would obtrude upon him, to be his Co-agents in the Work. *Cent.* 2. *cap.* 5.

And he was likewiſe the ſame in carrying on his work; there was no variableneſs in him, whileſt he continued in it, exerciſing his Divine Artifice and Dexterity in the Magnitude, Variety, Multitude, Diſtinction, Order, Harmony of his Creatures, which he produced one day after another till all was finiſhed. At which time he look'd upon all with much complacency and delight, beholding the Travel that he had gone over, and was ſatisfied therewith, not retracting the leaſt thing that had paſſed through his fingers (for he was not aſhamed of his Work) but ſet his Seal unto the whole, giving this Teſtimony of it, That it was all very good. With men indeed there is a marvellous mutability in their Works, either they are not able to perfect what they begin, and ſo are not the ſame when they have wearied themſelves about their work, as they were at firſt entrance upon it, *Gen.* 1. 31.

it, ashamed and vexed to see their expectations frustrated: As it was with *Solomon*, after he had stretched forth his uttermost Abilities, (which in truth surpassed all others) to extract the most exquisite Spirits and purest Quintessence for his delight, which the variety of the Creatures could afford; how miserably (alas) was he deluded? *I looked* (saith he) *on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold all was vanity and vexation of spirit.* Or else they are not wise enough to carry on their Enterprizes to such a progress and maturity, as may probably produce any desirable Issue, being fain to sit down many times, *re infectâ*, even as wise as they begin: or out of envy, they are not willing to impart their Experiments to others; As *Alexander* would not have *Aristotle* to publish his Acroamatical Sciences: for wherein (saith he) shall we excel others, if those things which thou hast secretly taught us be made common to all? O! but the Lord Jesus Christ is *the same* all along in his Works, shewing forth the immutability of his Wisdom, Goodness, and Power therein: for by his Wisdom he made the Heavens, and by his Wisdom he made the Worms (*Gen.* 1. 25.) which though they may be generated by corruption, yet they had their Original by virtue of the Principles of the first Production, caused by that Omnipotent *Fiat* which gave Being to all things; and the smaller the Creature is, the more is the Divine Workmanship to be admired, both in the shaping and in the using thereof. The *Hebrews* have an opinion (as it is observed) that Enchanters cannot shew their skill in little things, if they be less then a Barley-corn; and therefore the Sorcerers of *Egypt* failed in producing Lice. But the Wisdom of the great Creatour is the same in the smallest Creature of the World, as in the greatest: the organical body of a little Ant is no less to be wondred at then the huge body of Behemoth. His goodness also is the same shining clearly throughout the whole Creation: It was not out of any need that he began this Work, as if he could not have been perfect without his Creatures (for he was from all Eternity Αυτάρκης, sufficiently pleased with his own Perfection) but willing he was that other things might have a Being, to the end, he might communicate his Goodness unto them: And as he began this Work for that end, so he continued still the same, for his Goodness extended over all the World. *He is good unto all*, saith *David*, *and his tender mercies are over all his works*, *Psal.* 145. His Power in like manner

Ec. 2. 11.

Plutarchus in vita Alex.

Ps. 136. 5. *Gen.* 1. 25.

Exod. 8. 18

Ps. 145. 9.

manner was the ſame from firſt to laſt without Diminution or Augmentation, without wearineſs or fainting, he reſted not; that is, He ceaſed not till he had finiſhed all, and then pleaſed himſelf upon the Sabbath-day, rejoycing in all the Works that he had made.

And now to ſum up this whole matter, Jeſus Chriſt we ſee is ὁ Αὐτὸς, the ſame in the work of Creation.

Firſt, The ſame with the Father in that eternal Counſel and Decree, from whence all things had their firſt Riſe and Original.

Secondly, The ſame with the Father in the execution of that Decree, framing and faſhioning every Creature in his Rank, placing them all in their ſeveral Stations, exactly according to the primary Pattern and Tenour of that Decree.

Thirdly, The ſame without any Coadjutour in the mighty Work that he undertook, his own and only Omnipotent *Fiat* gave a Being to the World, and all the parts of it, without which they had never been.

Finally, The ſame from firſt to laſt, without any variableneſs or ſhadow of turning, exerciſing his Divine Wiſdom, Goodneſs, and Power throughout the whole Creation.

Many are the Inferences that might be derived from this Conſideration; but we ſhall not extend our Diſcourſe beyond the due boundary of the Text: Only ſomewhat we will obſerve that may be for further edification.

Firſt then this Doctrine may lead us to a further knowledge of our Lord and great Redeemer JESUS CHRIST; for ſaith the Apoſtle, *Rom.* 1. 20. *The inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead.*

Walk we therefore about this Creation, go round about it, tell the parts thereof, mark well the beauty of the Frame, the admirable Order of this great and goodly Fabrick, conſider the ſeveral Palaces that are ſet therein, for Angels, for Men, and the various luſtre which the Lights do tranſmit; there being one glory of the Sun, another of the Moon, and another glory of the Stars, that we may know it for our ſelves, and tell it to the Generations following, that *Great is the Lord, and greatly to be praiſed, his Greatneſs is unſearchable.* *Pſ.* 145. 3

It is indeed unto all the faithful people of God, whoſe hearts are raiſed

raiſed up to a ſpiritual elevation, a moſt pleaſing kind of Geography (as a reverend Biſhop of our Church calls it) in this large Map of the created World, in the Celeſtial and Terreſtrial Globe, to contemplate the Creatour: for, *the works of the Lord are great* (ſaith the *Pſalmiſt*) *ſought out by all them that have pleaſure therein.* But when in their ſearch they happen to light upon the foot-ſteps of the Creatour by the whiſperings of his Spirit (which is very frequent and common unto them) O what an incomparable pleaſure is it then to purſue the Tract, and to follow on to know the Lord? So doth the *Pſalmiſt* in the fore-cited place, *His work* (ſaith he) *is honourable and glorious*: and then followeth, *His righteouſneſs endureth for ever.*

Biſhop of Chi.

Pſ. 111. 2.

Hoſ. 6. 3.

Pſ. 111. 3.

Which way of Divine Speculation through the Creatures, whereby we may aſcend in our Meditations above every name that is named, to the knowledge of him whoſe Name alone is *Jehovah*, hath God himſelf taught us: As when he inſtructed *Job* and would convince him of his raſhneſs and folly in his peremptory Argutations, making him alſo ſenſible of his own Almighty Power, he brings the work of his Creation into remembrance before him, *viz. Things in Heaven, things in Earth, and things in the Deep.*

Pſ. 83. 19.

Job 38, 39, 40, 41.

When we ſhall now therefore conſider the Heavens, not only this lower Heaven, which in ſome ſenſe may be called our Heaven, wherein we and other poor mortal Creatures do breath, which we may feel with our hands, and wherein the Arm of the moſt High is many times ſtretched forth in mighty Winds, and roaring Thunders, and blazing Comets, able to make the very Pillars of the World to tremble, yea, and to cool the courage and daunt the Spirits of all Atheiſtical *Caligula's*: But thoſe above eſpecially which we ſee with our eyes at a greater diſtance, ſo great, that it is a wonder (ſaith a Contemplative Divine) we can look up to ſo admirable a height, and that the very eye is not tired in the way (aſcribed unto God by *David* as his Peculiar, with this diſtinguiſhing term of Appropriation, *Thy Heavens*, *Pſal.* 8. 3.) Thoſe which are the curious and exquiſite Maſter-pieces of God's fingers; for there (ſaith the Prophet) hath he built his Stories, that is, his Spheres or Aſcentions, from the Moon which is the loweſt to the Stars, which is the higheſt that can be diſcerned by men on Earth: in which regard (it may be, though it be commonly taken for *David's* Night-meditation) theſe two are only mentioned (*Pſ.* 8. 3.) comprizing all the reſt.

Biſhop Hall

Pſ. 8. 3.

Amos 9. 6.

When

When we conſider further the wonders of God in the Deep, wherein, ſaith the *Pſalmiſt*, are things creeping innumerable both ſmall and great Beaſts: There go the Ships, thoſe moving Iſlands, which bring the ſeveral Nations of the World into acquaintance one with another, which ſuck the abundance of the Seas, and Treaſures hid in the Sand, which reap the Harveſt of the Water far ſurpaſſing the harveſt of the Ground (the artificialleſt Wonder that ever was framed.) There goeth that *Leviathan* (the wonder of that Nature, the King over all the children of Pride) made to play therein, whoſe wonderful parts and comely proportion is admirably deſcribed by the Tongue of the Learned, even the learnedſt Tongue that the Holy Ghoſt had (as one skilful in Scripture-learning ſweetly expreſſeth it.) Yea, there are the goings of the great God himſelf, whoſe Name is Wonderful; for the Sea is his, and he made it, and his Spirit ſtill moveth upon theſe waters, as it did formerly: For, *as a King he ſitteth upon the Water-floods*, ſaith the *Pſalm*; his power and providence walking conſtantly in ſtate upon the Surface of them. And though the proud Waves do rage (that the very Mountains ſhake at the ſwelling thereof) becauſe they are ſtinted in their Current, and cannot with a full carrere turn again to cover the Earth, yet he ſtill keeps them under his command, ſhutting them up with Bars and Bolts within their decreed place, giving a charge to the poor inconſiderable Sand to be a boundary unto them; and though they roar all like Bears and Lions, yet they are not able to paſs over it.

Pſ. 104. 25, 26.

Deut. 33. 19.
Eſ. 23. 3.

Job 41.

Biſhop King *upon* Jonas.

Pſ. 95. 5.

Pſ. 29. 10.

Job 38. 10, 11.
Pſ. 104. 9

Jer. 3. 22.

When we conſider alſo the Earth the Center of the World, as it may be called, how ſtedfaſt and immoveable; That though it be founded on the Seas and eſtabliſhed on the Floods, yet the Corner-ſtone ſhould be ſo ſurely laid, that the Foundation ſhall not be removed for ever, How vaſt and inexhauſtible the Treaſures thereof are, it being full of the Riches of God, How excellent and glorious the Attire wherewith it is every year adorned, How fertile her Womb, from whence ſuch a numerous multitude of living Creatures do derive their Pedigree and Extraction, Her uberous Breaſts alſo ſtill ſending forth millions of ſtreams to feed, as with milk, both her young and old Fruit, In a word, How that from it is miniſtred matter to defend or offend, feed or famiſh, cheriſh or ſtarve, make blind or receive ſight, to overturn or build up, to procure health or ſickneſs, ſoes or friends, peace or war, pleaſure or pain, ſorrow

Job 38. 6.
Pſ. 104. 5.
Pſ. 104. 24.

or mirth, ſleep or watchfulneſs, ſores or ſoundneſs, barenneſs or fruitfulneſs, life or death, and what not?

When, I ſay, we conſider theſe things, and amongſt them all, in a more eſpecial manner, our ſelves, made indeed a little lower then the
Pſ.8.5,6. Angels, but crowned with glory and worſhip, having dominion over the works of Gods hands. How can we chooſe but be filled with admiration, and ſay, *O Lord our Lord, how excellent is thy Name in all the World?* How glorious is thy Majeſty? How infinite is thy Power? How incomprehenſible is thy Greatneſs? Thou who art the great Jehovah, the firſt born of every Creature, the ὁ Ἀυτὸς, and the ὁ Ὤν, that
Exod. 15. 11. giveſt a Being to this All: Who is like unto thee, glorious in holineſs,
Pſ.89. 13. fearful in praiſes, doing wonders? Surely thou haſt a mighty Arm, ſtrong is thy hand, and high is thy right hand. Let therefore all the
Pſ.33. 8. Earth fear thy Name, yea, let all the Inhabitants of the World ſtand in awe of thee, and yield their homage unto thee: And whatſoever is excellent in them, let them lay it at thy feet, and ſay, Worthy art
Rev.4. 11. thou, O Lord, to receive glory and honour and power, for thou haſt created all things, and for thy pleaſure they are and were created.

Secondly, Since it is ſo, let then the Lord Jeſus Chriſt enjoy that abſolute Sovereignty which he hath (as his Peculiar) over all the Earth, to diſpoſe of it as ſeemeth good unto him: for it is the greateſt right that poſſibly can be in the world imagined, to have a peculiar Title to thoſe things that are of one's own making. Poor Creatures will ſtand much upon their Priviledge herein: Hath not the Potter power over the Clay, of the ſame lump, when he hath prepared and fitted it for his uſe, to make one Veſſel unto honour, and another to diſhonour? And hath not the Gardener likewiſe liberty, when he hath contrived his Plat, in ſtretching forth his Line, and treading out his Beds and Borders according to his mind, to diſpoſe of them for his delight, planting and tranſplanting, where and when, and as often as he pleaſeth? Is it not lawful for me, ſaid the Maſter of the Vineyard, to do what I will with mine own? This liberty is juſtifiable even by the Law of Nature. Seeing then that Jeſus Chriſt is the Creatour of all things, and that therefore the Earth is his, and the fulneſs thereof, having received from him both matter and form (which no Creature in the world can contribute to the work of his hands)

hands) it is but very meet and requiſite that his power ſhould be paramount at all times, in giving of it to whomſoever he will; and that all men of what Rank ſoever, and to what Right ſoever they do pretend, to be Paravale unto him.

In vain it is to make a flouriſh, and according to the faſhion of the world, in a proud inſolent manner, to boaſt of our Pedigree and Anceſtours, and that ſuch an Eſtate is derived unto me, through the prudence and providence of my wife and careful Progenitours, whereby I have a Propriety in it, and therefore to be perpetuated to me and my Poſterity for ever. Alas, alas, theſe words are but wind, empty and fooliſh, only they carry with them an arrogant encroachment upon that ſupreme Right which belongs unto Jeſus Chriſt; as if their preſent poſſeſſion (notwithſtanding their frequent forfeitures by their multiplied diſobediences) did ſettle upon them ſuch an entailment, as that it lay not in the power of the Lord of the whole Earth, to make a re-entry whenſoever he pleaſed, and to paſs a new Grant unto others that are not of their Houſe and Linage. But the wind ſhall blow no man to preferment, out of what quarter ſoever it may ariſe: for the Prophet tells us, *Pſal.* 75. 6. *Promotion cometh neither from the Eaſt, nor from the Weſt, nor from the Souther Wilderneſs* (as the word is rendred, containing both North and South, *Canaan* being on both ſide begirt with Deſerts.) But God is the Judge in this caſe, as well as in any elſe; *He putteth down one, and ſetteth up another*, V. 7. which he can and doth juſtifie very well, to the ſilencing of all contradiction, even upon the account of his Creatourſhip: I have, ſaith he, *Made the Earth, the Man and the Beaſt that are upon the ground by my great power, and by my out-ſtretched Arm, and have given it unto whom it ſeemeth meet unto me.*

Pſ. 75. 6.

Neque à deſertis montibus ſaith *S. Hierom.*

Jer. 27. 5.

And thus have we ſeen how Jeſus Chriſt is, ὁ Ἀυτὸς, the ſame mighty God, or the only He, as the word ſignifies, in the work of Creation.

CHAP II.

How the Text is Applicable to Christ in the work of Preservation.

JEsus Christ is, ὁ Αὐτὸς, the same to Day in the work of Preservation and Government of the World, which he was Yesterday in the work of Creation.

For, *Non minor est virtus, quam condere, facta tueri*, There is as much need of power and wisdom to Preserve, as to Create. What avails it to plant a Garrison without a Captain to defend it? To Rigg a Ship for the Sea without a Pilot to guide it? To throw Seed into the Ground with an expectation of an encrease at Harvest, unless means be used to preserve it from the Incursions of wild Beasts, which would utterly destroy it? So unless the Lord Jesus Christ be the Preserver of that which he hath created, he is not the same to Day which he was Yesterday; his years are expired, that is, his Wisdom, Power, and Goodness, in order to the Creatures have their period and determination. But who is he, and where is he, that dares put this indignity upon the eternal and immutable Jehovah? Will not common experience convince him, that the same good hand which created all things hath been ever and still is stretched forth in Upholding and Preserving? Whence is it else that amidst such Variety, there is such excellent Order still continued? Yea, that in such Contrariety, Confusion doth not break in, to the ruine of all.

Much might here be added, to shew the constancy and immutability of Jesus Christ in governing and preserving the World: But we shall now contract what might be enlarged. The holy Scripture is clear in this matter, ascribing unto Christ the power and sovereignty in ruling and preserving the whole Creation. *By him*, saith the Apostle, *doth all things consist, visible and invisible*: And the reason as I conceive seems to be there annexed in the former words, *viz. He is before all things*; like a Captain in the head of his Army, without whom they would be of no force, but consume to nothing, like a Basis or Foundation in a Building, which as it must have a priority in time

Col. 1, 17.

time before the Building; ſo being firſt laid, it upholdeth all that is built upon it. To which alſo the Apoſtle alludeth, *Heb.* 1. when having made mention of the Worlds being made by Chriſt, he addeth, *That he upholdeth all things by the word of his power*: that is, his powerful Word; which word is very emphatical, implying that in the things themſelves there is no power, no virtue at all for their own preſervation, but that it is his Rule, Order, Wiſdom alone, that keeps the World upright. For as in a Structure, the ſtones and other materials cannot ſubſiſt in the Building by any qualities or inherent virtues of their own, but only by the ſubſiſtence which they have upon the Foundation; So is it in the World, the ſeveral Creatures that are therein could never of themſelves hold together with that exact Symmetry, Comelineſs and order, that appeareth amongſt them, but would certainly run headlong to ruine, were it not for the mighty Word of command that ruling Virtue which conſtantly iſſueth out from Jeſus Chriſt, whereby they are upheld and ſuſtained. *Heb.* 1. 3.

His mighty Power it is alone that upholdeth the Earth, that ſtretcheth out the Heavens, that ſendeth forth the winds, that raiſeth up the high and great Waves of the Sea, and again ſaith unto them, Peace and be ſtill. Yea, in the very ſmalleſt things is his Power and Providence in governing and ordering the World exerciſed, and made known: He it is that maketh the Feather to move, his mighty hand leadeth the Fly in her way; yea more, the ſame force which now ſhaketh a Leaf, if he had ſent it againſt a Mountain, it would have turned it up from the foundations: and the ſame ſtrength that bloweth up the Duſt, if it came againſt the whole Earth, it would ſhake the bottoms of it. For it is not the natural Ἀντιπάθεια, as the Philoſopher calls it, that is, as ſome interpret it, the continual progreſſive Agitation, or perfect Adeption of the Creatures that makes them run on in their courſe. But it is that Omnipotent Arm that gave a Being to all things, that ordereth and diſpoſeth the motion of them all, as ſeemeth good unto him. And for their parts, they are willingly ſubject unto his commands: When he ſaith, Go, they go, when he ſaith, Come, they come, when he ſaith, Do this, they do it (as cheerfully as ever the *Centurion*'s Servant did what his Maſter appointed him) though many times they be put upon Services contrary to their ordinary courſe, and thoſe natural Inſtructions which they received in the Creation; for they are ſenſible of the power of their Lord, *Mat.* 10. 29, 30.

Lord, and in order to his Glory, and their own preſervation, do unanimouſly agree that his Wiſdom muſt not be controlled.

Pſ.36.6. To conclude, *He it is* (ſaith the *Pſalmiſt*) *that preſerveth Adam and Beaſt*, for he having created all, all things therefore muſt be under his Inſpection and Care: yea, it is his glory and honour to be the ὁ Αὐτὸς, the only He, in guiding and governing and preſerving the World, as well as in creating it; which honour we find given unto Eſ.40. 26. him by the Prophet, *He that created theſe things bringeth out their Hoſte by number, he calleth them all by names, by the greatneſs of his might, for that he is ſtrong in power, not one faileth: And when he calleth* Eſ.48. 13. *them, they*, like dutiful Servants, *ſtand up together*, Eſ.48 13.

We ſhall not proceed any further in the confirmation of a Point ſo clear, only anſwer a Cavil conceived and produced in theſe times through a miſ-underſtanding of the Sovereign power of Chriſt over the Creatures. In which miſtake (ſince he did, as it is manifeſt give a Being to the World, and thereupon had free liberty to order and govern it, as ſeemed good unto him) we ſhall make it appear, they do not only ſtrike at the Mediatory Scepter of the Lord Jeſus, but at his Wiſdom alſo in the management of his natural Dominion. Which being done, we ſhall come to derive ſome inferences from what hath been ſaid concerning this matter for our further edification.

Objection. If this power, ſay ſome, belongeth unto Chriſt, and to Chriſt alone, to guide and govern the World, becauſe he gave a Being unto it, why then are men ſet up in the Throne with him? Doth he need helps in Government? Or is he (like *Moſes*) not able himſelf to bear all the people alone? Is he not wiſe in heart, and mighty in ſtrength to manage his own power? Doth he govern the whole Hoſte of Heaven by his immediate Scepter, and muſt he have Coadjutours in Office with him to rule over men? Far be it from us to judge ſo meanly of this great Preſerver of Men. Away therefore with Kings, and all the Powers that are upon Earth: Down with Magiſtracy what ever it be, that is of a Humane Conſtitution ſet up in Competition with him; we have no King but Jeſus, for in him we live and move and have our being: To him then alone be Glory for ever, Amen.

Solution. Even ſo, Amen, Let the Kingdom and the Power and the Glory be aſcribed unto him for ever and ever, and let all the people ſay, Amen: For theſe things indeed ſaith The Amen, the faithful and true Witneſs

Witneſs himſelf; he ſaith it once, yea, twice; once in the Law, and a ſecond time in the Goſpel without Retractation, that Power and Dominion belongeth unto him; and whoſoever they be that ſay the contrary, That they will not have him to reign over them, let them be executed in his preſence for Rebels and Traitours. So then a hearty Concurrency is readily yielded to the exalting of the Lord Jeſus; neither ſhall there be any Name whatſoever in Heaven or in Earth, named by us at any time to the derogation of Chriſts Honour. We will call no man King upon Earth, as we are to call no man Father, or Maſter; becauſe one is our King, Father, Maſter in Heaven, that is, Chriſt, *Mat.* 23. 9, 10. *Mat.* 23. 9, 10.

Sed appellamus Chriſtum, We appeal notwithſtanding unto Chriſt himſelf, whether that be to be judged any encroachment upon his Natural Sovereignty; or, if they will, any Diminution of his Donative Power, which is according to his own appointment in a way of ſubordination unto him: And ſuch is that Magiſtracy and Government which hath been, is, and I doubt not (what ever Phantaſticks do dream) but ſhall be in the world over men unto the end of the world.

Had this abſurd Paralogiſm againſt Magiſtracy been vented by the profeſſed enemies of Jeſus Chriſt, it had been no ſtrange thing: but it may well be accounted the firſt-born of wonder and aſtoniſhment, that people pretending to knowledge, piety, zeal, and who are ſaid in ſome meaſure to order their Converſations according to ſuch pretenſions, yet ſhould ſuffer themſelves to be ſo ſtrongly deluded, as to diſclaim the preſent diſpenſation of Chriſts power in governing the world, which is concordant with what is written, and to wait for another which is not clearly revealed; yea, which is utterly inconſiſtent with the ſafety of mankind.

Admit though Magiſtracy be in reſpect of its form Ἀνθρωπίνη κτίσις, a humane Creature; nay, I will ſay more, Though it may be in reſpect of the abuſe, Δαιμονιώδης κτίσις, a devilliſh Creature, yet it is Διὰ τὸν Κύριον, for the Lord. The Magiſtrate of what form ſoever he be, hath his Commiſſion from Heaven: *He is the Miniſter of God* (ſaith the Apoſtle) *to thee for good.* And as *Jehoſhaphat* ſpake of Judges, ſo may we ſay of all in Authority, They Judge not, at leaſt they ought not to judge, *pro arbitrio*, or *pro populo*, either to pleaſe themſelves or the people, but for God, that is, they are in Gods ſtead, 1 *Pet* 2. 13 *Rom.* 13. 4. 2 *Chron.* 19. 6.

ſtead, *Vices Domini Gerentes*, as *Junius* gloſſeth it, Gods Vicegerents, doing his work, repreſenting his perſon, and executing what he himſelf commands.

Now though this that hath been ſaid, might be ſufficient to ſtop the mouth of this Cavil, and put to ſilence the ignorance of thoſe that will inſiſt upon it; yet ſince this matter of Civil Government is of ſo great Import, that the Honour of the Lord Jeſus Chriſt himſelf, as he is the Creatour and Governour of the world, together with the preſervation of the peace, ſafety, and proſperity of all Mankind, is interwoven therein; And ſeeing there are riſen up in theſe times a ſort of people, who under a pretenſe of making way for a fifth Monarchy (as they call it) deſpiſe Dominion, and ſpeak evil of Dignities; and in regard that the Conſtitution and Conſervation of Government amongſt men, is a moſt eminent product and Emanation of that Divine providence that ruleth and guideth all things, I ſhall upon this occaſion of giving an anſwer to the ſaid Objection, without any impertinent or unprofitable Deviation from the matter in hand, demonſtrate at large the undoubted verity of this following Propoſition, *Viz.*

Propoſition Government is an Ordinance of Divine Appointment, made to be ſubſervient unto Chriſt in his great work of Preſervation, and for that end, to be continued ſo long as the world endures.

True it is, as Mediatour, Chriſt hath this Paramount Authority, and in that regard all Government in the world is ſubordinate unto him. But it is as true, this ſupremacy in the ordering of the world, is more eminently in him, as he gave a Being to all things. And therefore they that would take away Magiſtracy and Government among men (which we ſhall prove (*Ab Origine*) to be of his own Inſtitution) do more eſpecially ſin againſt the Godhead of Chriſt: This being premiſed, let us proceed.

And for our more orderly handling of this Propoſition, let us conſider it in the ſeveral parts thereof, which are three.

1. Government is an Ordinance of Divine Appointment.
2. It is ordained to be ſubſervient unto Chriſt.
3. Chriſt will have this ſubſervient Order to be continued to the end of the world.

First,

1. *Branch*

First, That Government is an Ordinance of Divine Appointment, is testified both by the written and unwritten word of God, that is, by Scripture and Nature.

The holy Scripture doth give abundant witness hereunto. Not to multiply places, consider we that of *Prov.* 8. 15. 16. where Wisdom, that is, Christ uttereth his voice in this manner; *By me do Kings reign, and Princes decree Justice, by me Princes rule and Nobles, even all the Judges of the earth.* From Christ then it is, that they have their power, so that they may say, It is he that hath made us, and not we our selves, he, and not others, no, not the people; for it is not in the peoples choice, whether they will have Government or no, no more then it is in their choice, whether they will make use of their ordinary food for their preservation.

Pro. 8. 15, 16.

Again, It is an Ordinance of God, saith the Apostle, *Rom.* 13. 2. And, *there is no power but of God*, V. 1. where we are to know, that to be of God in the Apostles sense, must not import, as some will have it, a meerly permissive Counsel or providence, but a divine Approbation, Authorization and Vocation, otherwise the Apostle had said no more for Magistrates in this Charter, then the Scripture elsewhere saith of Plagues, Famines, and other judgments, yea of the sins of men, which in the first and larger sense are said to be of God too, 2 *Sam.* 24. 1. 2 *Chr.* 25. 20. Add hereunto those honourary Titles which the Holy Ghost gives unto Magistrates, calling them Gods, *Ex.* 22. 28. *Ps.* 82. 1. 6. *John* 10. 34, 35. Angels of God, 2 *Sam.* 14. 17. 2 *Sam.* 19. 27. Ministers of God, *Rom.* 13. 4. Nursing fathers, *&c.* of the Church, *Es.* 49. 23. Saviours, *Judg.* 3. 9. *Neh.* 9. 27. The shields of the earth, *Ps.* 47. 9. *&c. &c.* All which do plainly argue a divine Authorization and Approbation of Magistracy, and that the Office, Order, Institute of it is of God.

Rom. 13. 1, 2.

Besides this testimony of Scripture, Nature doth likewise witness the same unto us; For even that also is a Teacher sent of God, therefore the teachings thereof are not to be sleighted. Doth not Nature it self teach us, that Government and Order in the world are appointed by God himself, being observed by the Creatures, without the imposition of any written Law? For we find not only men (yea even the most barbarous among men) to have this Principle engraven upon their Spirits, That a people without government are in the ready way to ruine; and therefore do in their practice with one consent,

1 *Cor.* 11. 14.

and with much complacency ſubmit themſelves thereunto, but even the glorious Angels above us, and thoſe Creatures below us, are not, nor ever were without Order; Order being (as the Philoſopher ſaith moſt truly) the very Soul of the World, without which it would be nothing but a deformed Lump, no more active to the glory of the Creatour, then a dead body is to any vital operations. The Angels are called the *Heavenly Hoſt*, which implies, that there are Degrees amongſt them; for we know if Order be withdrawn from an Army, it hath no good compoſition; And if there be Order among the reprobate Angels, much more ſurely is there among the Elect. The Creatures likewiſe in their kind exerciſe Authority, and have their Superiours and Inferiours in every ſeveral Species (even upon this account, Nature teaching every thing to ſeek its own preſervation.) If we ſearch into the Deep, though the Fiſhes there have no Ruler (that is, as may be conceived, Humane, as the Creatures on Earth have) we ſhall find among the Inhabitants there a Leviathan, as being the Prince of the reſt, of whoſe parts and power and comely proportion (implying his excellency and ſuperiority above others) we may read at large, *Job* 41. If we ſurvey the Earth we may ſee the Lion which is the ſtrongeſt among Beaſts, and turneth not away for any, to have obtained the preheminence, majeſty ſitting enthroned in his very looks, and when he roars all the Beaſts of the Forreſt do tremble. Behold the princely Eagle, making his Neſt on high, for quickneſs of ſight, and ſwiftneſs of wing, and nobleneſs of nature, advanced above other Birds: Yea, the Cranes, Birds of a ſubordinate feather (as the natural Hiſtorians writes of them) chooſe out among themſelves a Leader, whom they uſe conſtantly to follow. Even among Trees hath Nature put a kind of order, ſome by a ſympathy flouriſhing moſt when they are contiguous; others by an antipathy not proſpering at all when they are planted together: ſome not enduring to ſtand under the ſhadow of others, as being contrary to that order which was at firſt preſcribed unto them, and others chooſing to thrive beſt under the ſhadow of their Superiours. Amongſt them all, the Royal Oak hath moſt right to the Precedency, for largeneſs, ſtrength, and long continuance.

But eſpecially to inſtance in the Bees, who, though they may ſeem to be but almoſt the ſhadow, rather then the ſubſtance of a very ſmall living Creature (ſo *Pliny* calls them) yet may be exemplary to the world

Luke 2.13.

Mat. 12. 24, 26, 27. *Mat.* 25.41

Heb. 2. 14.

Pro. 30.30

Ales Jovis.

Annoſæ Quercus. *The ancient* Druides, &c. *great Admirers of the Oak.*

world both in their order and induſtry: Of them we may ſay, inverting the words ſpoken of the Locuſts, They have a King and go forth all of them by bands, to whom they yield a moſt exact obedience. It hath been obſerved by experience, that if by his voice he bids them go, they immediately ſwarm; if being abroad he diſlike the weather or lighting-place, they quickly return home again; while he cheereth them to the battel they fight; when he ſoundeth a Retreat, they retire into their Caſtle: while he is well, they are cheerfull about their work: if he droop and die, they will never after enjoy their home, but either languiſh there until they be dead with him, or elſe yielding themſelves to the Robbers fly away with them. In their work every one hath his office, ſome trimming the Honey, ſome working the Wax, divers watching at the Gates to keep out enemies, others correcting the Drones, ſome hew, others poliſh, and that ſo artificially, that as one ſaith, *Dædalus* could not with greater art or excellency, better diſpoſe the orders, meaſures, proportions, diſtinctions, joynts, and circles. In the night they take their reſt, and when the day is ſprung, they have an Officer to call them up with humming twice or thrice, as with the ſound of a Trumpet. All this and much more doth *Pliny* in his Natural Hiſtory report of theſe little Birds. We may then go to the Bees, conſider their waies and be wiſe in this particular, *viz.* That God hath appointed government and order to be amongſt his Creatures for their preſervation.

Pro. 30. 27.

Rege mortuo maret Plebs, non Cibos convehit, non procedit. Triſti tantum murmure Glomeratur circa corpus ejus.

Noctu quis in matutinum donec una excitat gemino aut Triplici Bombo ut Buccino aliquo. Pliny.

But I have gone too far with this admirable Creature, though indeed ſuch is the excellency and ſweetneſs of it, that if a man undertook to go with it a mile, I cannot ſee how he could chooſe, but he muſt go with it twain. A Digreſſion I confeſs, but I hope no tranſgreſſion, unleſs it be in tranſcribing a little of what ſome Authours have written, and poſſibly ſomewhat out of their own experience and obſervation. To return therefore from whence we have digreſſed; if both Scripture and Nature, which I call the written and unwritten Word of God, do ſo clearly dictate unto us, that Government and publick Authority is an Ordinance of Divine Appointment: men had beſt beware how they trample upon it, leaſt they be found fighters againſt God.

Yea, we may moreover from hence alſo infer, that that form of Government which is moſt honourable ought to be beſt eſteemed, and chiefly deſired by men to be ſet up over them even upon this account,

that the Ordinance of God might have its due luſtre, and that the Divine Wiſdom in the eſtabliſhment thereof, might be the more magnified before the Sons of men. Meet it is that God ſhould be honoured with the beſt, as the pureſt Oyl, the fineſt Flower, the fatteſt Cattel, were of old the fitteſt for God. So in like manner is the beſt Magiſtracy. And if the Powers that be, are not only ordained of God, but are his Repreſentatives alſo to the people (as undoubtedly they are) then ſurely that which is the higheſt and moſt honourable is the moſt proper repreſentation of his glorious Majeſty that can be of that nature in the World.

The Regal Power is without all queſtion the moſt eminent in the World, yea it is ſo in the account of the Holy Ghoſt himſelf; for when the Lord in the 16 of *Ezekiel*, had reckoned up many bleſſings wherewith he had enriched his people (which though they may carry in them a ſpiritual ſenſe, yet they do withal plainly expreſs that outward ſplendour and dignity which they had among other Nations) at length he brings in that which he judg'd to be the height of their glory in theſe words, *And thou didſt proſper into a Kingdom.* Implying that beyond this they could not aſpire, neither had he himſelf ordained for a people upon earth any higher honour.

Ezek. 16. 13.

Add unto this that Promiſe which God made unto *Abraham*, *viz.* That there ſhould be Kings of his Race, which no ſober minded man will deny but that it was intended for him as one of the greateſt temporal bleſſings that he could be capable of.

Gen. 17. 6.

Briefly (to inſiſt upon no more, becauſe this Point hath of late been ſufficiently cleared by others.) Is not the Lord Jeſus Chriſt called the Prince of the Kings of the Earth, as being his honour to have thoſe that are of the higheſt eſtimation to be Subjects unto him? Which being ſo, it ſhould be the deſire and ambition of all the people in the world to be ruled by thoſe perſons who are entituled to this ſubjective Regality: And when Divine Providence ſhall with a ſtrong hand and a ſtretched-out Arm lead them unto it (as it hath done us here in this Kingdom and the Nations of our Vicinity for many Generations) it will certainly be their ſin, if they ſhould not ſubmit cheerfully unto it, as it was the ſin of the people of *Iſrael*, when they out of a diffidence of Gods care and protection of them, and out of an Apiſh imitation of other Nations would in an unſeaſonable, prepoſterous, and tumultuous manner be catching at it.

Mr. Prinn, *&c.*

And

And now all this considered, how can a people with any serenity of Conscience, profess Godliness, and yet speak reproachfully of the Kingly Office, yea account it Antichristian, as some have done, proclaiming open Hostility against it? Were it indeed Heterogeneous to the Divine Ordinance of Civil Government, or incongruous to the times of the Gospel, or prejudicial to the interest of the Saints, as it is said to be, or an impeachment in the least degree to the Dignity and Prerogative Royal of the Lord Jesus Christ himself, either in respect of his Natural or of his Donative Kingdom, such persons might proceed upon warrantable grounds to proclaim their dislike in that kind; But it may now appear to all the World, that the clamour which is raised against Regal Power upon any of these before-named accounts, is altogether causeless and of no moment. It will not be expedient here to examine them severally (for in so doing we should make too large a digression) haply we shall meet with them *obiter*, in our way, wherein the inadvertency, or to say truly, the Seditious frowardness rather then the godly zeal of the Authors and Abettors of these Complaints, will be made manifest unto all men.

In the mean time I cannot but protest against that pernicious Paradox which hath been vented by a leading Divine, as he was accounted in these late times of Errour and Rebellion amongst us, who in a Sermon preached at S. *Margarets Westminster*, and afterwards Printed, saith thus; The Lord had of old erected a Kingly Government in the House of *David*, not for any eminency in the Government it self, or for the Civil Advantage of that people, but that it might be a Type of the Spiritual Dominion of the Messiah, and so was a part of their Pædagogy and Bondage as was the residue of their Types every one of them; and consequently this form of Government not to be of any use in the time of the Gospel. J. O.

Were this true, we then who are now of the Church of God, as that people were before us, acknowledging this Messiah to be come according to the Promise, may indeed have just cause to say of that kind of Government, as the Apostle doth of Circumcision, If we should allow of it, Christ shall profit us nothing, the substance being come, what should the shadow of a King do unto us? But I hope that those who have through the subtlety of Satan been misled into this Opinion, will hereafter find cause to retract it, when they shall remember that the rule of the Gospel (to which they pretend an exact Consor-

Conformity) requires them to pray, and to give thanks for Kings, which as the Apoſtle ſaith, is good and acceptable in the ſight of God our Saviour, 1 *Tim.* 2. 1, 2, 3. However ſeeing that Wiſdom puts forth her Voice, crying at the Gates, at the entry of the City, at the coming in at the Doors, ſaying, By me Kings Reign, and Princes decree Juſtice; by me Princes rule, and Nobles, even all the Judges of the earth. Seeing, I ſay, this ſound is heard from Heaven every day in the Conſciences of men, Wiſdom will herein be juſtified of all her children. And let this ſerve to terminate the firſt part of my Propoſition, *viz.* Government is an Ordinance of Divine Authorization.

1 *Tim.* 2, 1, 2, 3.

2. *Branch.*

Secondly, It is ordained to be ſubſervient unto Chriſt in the diſpenſation of his power and providence towards the preſervation of Mankind.

Col. 3. 11.

For though Chriſt be All in all, as the Apoſtle ſpeaks, *Col.* 3. yet to ſhew himſelf to be the Lord of all, he hath ordained means to be ſubſervient unto him in all the works of his Providence, and hath accordingly made uſe of them. To this purpoſe ſaith the Son of *Sirach* very pertinently; *Of the moſt High cometh healing, yet the Phyſician muſt be honoured with that honour that belongeth unto him: The Lord alſo hath created Medicines out of the Earth, and he that is wiſe will not abhor them: He hath given skill unto men that he might be honoured in his marvellous works; with ſuch doth he heal men, and taketh away their pains, of ſuch doth the Apothecary make a Confection, &c.* Hence it is, as the Prophet *Jeremy* ſpeaketh, That his Covenant with Day and Night, and the Ordinances of Heaven and Earth concerning their diſpoſition, motion, order, influences, virtues, and operations, are inviolable. *They continue this day,* ſaith the *Pſalmiſt*, *according to thine ordinance, for all are thy ſervants*; not as if his Paramount Authority and power were thereby any whit diminiſhed (rather it is advanced) nor as if he were neceſſitated thereunto for want of power in himſelf (for we may ſee the courſe of Heaven, *&c.* hath ſometimes been inverted by him, *Ex.* 14. 16. *Joſh* 3. 16. 2 *Reg.* 10. 1. *Dan.* 3. 25.) But of his own free will in the abundance of his goodneſs it is, that he governeth and preſerveth Creatures by Creatures, uſing the miniſtery of ſecond Cauſes; for in their preſent poor eſtate wherein they are in this world, his own immediate hand and power would ſoon prove intolerable unto them. Who alas among us here can

Jer. 33. 25

Pſ. 119. 91

Indulgentiæ eſt, non indigentiæ, non efficaciam quærit ſed congruentiam.

can dwell with devouring fire? Who among us can dwell with everlaſting burnings?

Goodneſs then and mercy it is, that is the ground of this Diſpenſation from Heaven towards poor creatures of all ſorts; but there is no creature under the Sun, unto whom the Lord hath ſo much reſpect, as he hath to Mankind: all other indeed have their being, and their well-being (whatſoever it is) from him, as hath been ſaid before. But Man is his Favourite, the Maſterpiece of his wiſdom, power, and goodneſs, the work of his *Faciamus*, not barely of his *Fiat*, as other Creatures were: in him he challengeth a ſpecial propriety, accounting him his own in a peculiar manner; for in that ſenſe I conceive that place of the Evangeliſt, *John* 1. 11. *He came unto his own, &c.* is to be underſtood, *viz.* with a reference not unto any particular people (as it is commonly interpreted of the *Jews*, the Context about it utterly excluding that Interpretation) but unto Mankind, that is, to his Rational Creature, whereof he being ὁ ἀνθρωπος, *The man, per excellentiam*, 1 *Tim.* 2. 5. as being the Original of the whole Species) that is, the Spirit and Life) he therefore like a good Father makes proviſion for his own, that they may live under him quietly and peaceably one with another.

John 1 11.

1 *Tim* 2. 5.

In order hereunto did this great Jehovah himſelf in the beginning rule over man, exerciſing his abſolute Sovereignty, as ſeemed good unto him, keeping Court, as we may ſay, and proceeding againſt Delinquents, *Adam*, *Eve*, *Cain*, the old World, and there was none in a political Subordination unto him; for God gave Sovereignty to *Adam* over Fiſhes and Birds, *&c.* not *over Creatures made* to his own likeneſs: And the firſt Righteous men we read of were rather Shepherds and Herdmen over Beaſts, then Kings over Nations, the name of Servant never impoſed in Scripture, till *Noah* beſtowed it upon his accurſed Son, ſaying *Curſed be* Canaan, *a ſervant of ſervants ſhall he be unto his brethren.* (Remarkably not *Cham*, though the Offendour, poſſibly becauſe he was one of the old World, not to be brought under ſuch a cenſure) whereupon it is probable, as one makes the Collection, *Nomen illud culpa meruit, non Natura*, it was not Nature that brought that Denomination into the World, but ſin.

Gen. 1. 28. *Paſtores pecorum magis quam Reges gentium.* *Gen.* 11. 25.

So that it appeareth *The Lord alone*, as ſaith the *Pſalmiſt*, *was our King of old*, and for a ſpace the juſtice that was done upon earth he did it himſelf. In thoſe daies (to ſpeak of this matter in the words of

of *Moſes*) In thoſe years of many Generations, when the moſt High (not *Adam*, *Seth*, *Enos*, or any of the reſt) divided to the Nations their Inheritance, when he ſeparated the Sons of *Adam*, the Lord alone was at that time the Leader, and there was no ſtrange God with him. But in that golden Age there roſe up a Generation of Rebels, the Progeny of that Renegado *Cain*, who would not ſubmit themſelves to that incomparable Government, which was then eſtabliſhed in the World; but contrary to the Crown and Dignity of Heaven, corrupted their waies and filled the whole Earth with their Violence, *Gen.*6. 11,12,13. This *Jeſhurun* whom God made upright, *Ec.*7.29. grew lawleſs and unruly, and like a fatted Bullock kicked againſt his Feeder. Now therefore becauſe God would not have his Spirit alwaies to ſtrive in that way and kind with man who was but fleſh, *Gen.*6.3. He was pleaſed (after he had made himſelf known by the Judgment which he executed upon the World of the ungodly) to conſtitute a ſubordinate Power in his ſtead, giving out his Decree for the confirmation of it in theſe words; *Who ſo* (hereafter) *ſheddeth mans blood, by man ſhall his blood be ſhed.* The judiciary form of Gods proceeding againſt Man-ſlayers before, was not it ſeems to tranſmit them over to men to be puniſhed, nor himſelf to puniſh them with death, as may be ſeen in the caſe of *Cain* and *Lamech*. But now man is ordained to be a Servant unto God herein, and to execute upon thoſe of his own kind the Judgment written; yet not every man neither (for there is an expreſs Law to the contrary, Thou ſhalt not kill) this honour hath the Magiſtrate, who under God hath *Jus vitæ & necis*, Power to puniſh and to preſerve, according to the laws and orders given him by his Superiour, that is, Jeſus Chriſt who is King of Kings, and Lord of Lords.

Deut. 32. 7, 8. 12.

Gen. 6. 11, 12, 13.

Of Jeſher, *ſignifying righteouſneſs, or uprightneſs.*

Gen. 6. 3.

Gen. 9. 6.

Gen. 4 15. 23. 24.

Irenæus a holy and peaceable Servant of the Church in the Primitive times, gives us his judgment concerning the Introduction of this ſubordinate Power into the World in theſe words; Becauſe man would not know the fear of the Lord, therefore did God put upon him the fear of man, that ſo fearing humane Laws, men ſhould not devour and conſume one the other, as the manner of Fiſhes is.

Clearly then, the Powers that be are ordained of God; and not only ſo, but he who exerciſeth the power, let him be of what form ſoever in reſpect of the power, or of what profeſſion ſoever in reſpect of Religion, or by what lawful way ſoever he came at firſt to be veſted

veſted in his Authority, whether by Conqueſt or by Contract, or by Election or by Inheritance; he, I ſay with the Apoſtle, is the Miniſter of God: yea and more then ſo, he is the Miniſter of God to man for good, *εἰς τὸ ἀγαθὸν*, *Rom.* 13.4. The Article there added is very emphatical, noting the good which it attends upon, to be very remarkable. *Rom* 13.4.

If it be demanded, what is that Good? I anſwer, much every way. Look what good the Son of God our Lord Jeſus Chriſt was to bring unto the Sons of men, if he himſelf had ſtill continued his Perſonal Reign among them, the ſame (I ſay, not in a gradual ſenſe, but Analogical) is to be and undoubtedly ſhall be, if the ſins of men do not hinder it, the bleſſed effect of thoſe ſubordinate Powers that are now under him throughout the World.

If any ſhall deſire to ſee this General branched out into particulars, they may take notice of a fourfold good that under Chriſt accrueth unto men by Government, *viz.* Natural, Moral, Civil, Spiritual.

Natural; Is it not good to have our Lives, and the Lives of our Poſterities preſerved and ſecured againſt the rage and fury of unreaſonable men, whoſe feet are ſwift to ſhed bloud, as *Solomon* ſpeaks, *Pro.* 1.16? This is the fruit of Government. *Pro.* 1. 16.

Moral; Is it not good to have Wickedneſs ſuppreſſed, and Righteouſneſs encouraged and advanced? For *Righteouſneſs* (ſaith *Solomon*) *exalteth a Nation, but ſin is the ſhame of any people.* This alſo is the fruit of Government. *Pro.* 14.34

Civil; Is it not good that Laws and Ordinances be eſtabliſhed? (for where no Law is (to invert the Apoſtles word) there will be all kind of Tranſgreſſion) Laws, I ſay, by virtue whereof men may ſit quietly and ſafely under their Vines and Figg-trees, and enjoy the good of all their labours, live peaceably together, holding ſociety one with another, thereby preſerving the honour of Mankind, which of all Creatures under the Sun is the moſt lovely and moſt loving one to another, if the malice of Hell did not mingle with them. This again is the fruit of Government. *Mich.* 4.4.

Spiritual; It is very good doubtleſs that true Religion ſhould proſper and flouriſh in a Nation, that the Ordinances of Divine Worſhip be ſet up in their purity; for this is the glory of a people. But what alas would become of this Glory, were it not for Government? Authority maintains Piety, Government preſerves Chriſtianity: And there-

therefore may we ſay, that the fifth Commandment which eſtabliſheth Authority in the world, is very well placed in the midſt of the Decalogue, to be, as it were, a Guard to all the reſt.

Mr. Nath. Ward.

1 Chr 23. 1 *Chr.*24. 19. *Eph.*4. 11. 1 *Keg.* 12. 31.

It was well noted by one, that where Dominion fails, Religion alſo fails with it; it fails Officially, it fails Theorically, it fails Practically: It fails Officially, *David* divided the Prieſthood into their Courſes and Offices, and as it is ſaid, 1 *Chr.* 24. 19. Theſe are their Orderings. Chriſt hath done the like in the Goſpel, *Eph.* 4. 11. But when Authority failed, theſe Orderings failed. In the time of *Jeroboam* the loweſt of the people were made Prieſts, ſuch as were not of the Sons of *Levi*; who ever would might be Conſecrated: And hath not ſad experience proved this to be too true in the Churches of Chriſt too frequently in latter times? It fails Theorically, In the times of thoſe lamented Kings, when there came ſuch overturnings one upon the neck of another, *Ezek.* 21. The Law of God was prevaricated, They offered violence to the Law, ſaith the Prophet, *Zeph.* 3. 4. So in the time of the *Maccabees*, the Law gathered ſo much corrupt droſs and falſe gloſſes, that Chriſt takes much pain to refine it. It fails Practically, In the time of the Judges when Authority declined, Piety degenerated, There was no King in *Iſrael*, and what follows? Every man did what was right in his own eyes: they took what Gods, what Prieſts, what Concubines, what Heritages, and undertook what War they pleaſed.

Ezek. 21. 25, 26. *Zeph.*3. 4. *Judg.*17. 6

So then we ſee what good doth ariſe by Government in a way of ſubſerviency to Jeſus Chriſt. And let this ſuffice to be ſpoken of the ſecond Particular, *viz.* That Government is ordained to be ſubſervient to Chriſt in the diſpenſation of his power, for the good of Mankind. And if it be ſo good, as it hath been made to appear, it muſt needs be very bad to profeſs enmity againſt it, or to take it away: But taken away it ſhall not be, notwithſtanding the vain ſurmiſes of men of corrupt minds; for it follows in the third place which comes now to be conſidered.

3. *Branch.*

Chriſt will have this ſubſervient Order to be continued ſo long as the World endures.

An Aſſertion that may be maintained againſt the World, if the World ſhould be ſo mad as to hold the contrary: and indeed a neceſſity there is to appear in the maintenance of it.

Becauſe a ſort of Antimagiſtratical Spirits have been conjured up in theſe

theſe times, who, under a pretence of ſetting the Lord Ieſus Chriſt in his Throne, would bring in Anarchy and confuſion, deſtroy all Order and Government among men, and as their Song is, Overturn, Overturn, Overturn, Inconſiderate perſons that weigh not the Conſequents of their miſguided zeal, how much diſſervice they do unto Ieſus Chriſt, and how much they gratifie that Antichriſt of *Rome*, againſt whom yet they wil not ſpare to proclaim an irreconcilable fiend.

Firſt, That inſtead of honouring the Lord Ieſus Chriſt in ſubjecting the World under his immediate Government, they do a very great Diſſervice unto him, is manifeſt in that they would veſt him with a power which is inconſiſtent with his preſent Oeconomy, and which he in that reſpect as he is Mediatour, utterly diſclaimed, When he ſaid, *My Kingdom is not of this world*; If any ſhall reply, It is true, it was not then, but it ſhall be before the end commeth. The words of our Text will riſe up with full ſtrength, contradicting this Reply, *viz.* Ieſus Chriſt is the ſame Yeſterday, to Day, and for ever. And whether we ſhould give heed to this Recent Opinion, concerning Chriſt's Monarchy upon earth, which implieth a change in the Adminiſtration of his power; or to the words of the Holy Ghoſt, which tell us there ſhall be no ſuch change at all, judge yee. *John* 18. 36.

I deny not but the Divine power may act more vigorouſly in the hearts of thoſe that are in Authority towards the end, then it hath done formerly: But that there ſhould be any immediate Act thereof continued without a humane ſubſerviency ſince he hath in wiſdom ordained this as a Mean to exerciſe his Sovereign power amongſt the children of men, is not to be granted. And if Chriſt were to have ſuch a Dominion, as theſe fooliſh people imagine, it will, I hope, be agreed upon, that it muſt be for the carrying on of the ſame Intereſt, which he hath already undertaken, otherwiſe he would not be ὁ Αὐτὸς, The ſame. And what that Intereſt is, is apparant, *viz.* The enlargement of his Peoples happineſs, and the ſubduing of his Enemies; both theſe in a way of Subordination to his Fathers Glory, yet neither of them to be obtained in the exerciſe of ſuch a Dominion, as is by theſe aſcribed unto him. As for his people, their deſire is, or at leaſt ought to be, that they might follow his example, as he already led them the way without intangling themſelves (more then needs muſt) in the things of this World, which would rather be a hinderance unto them then a furtherance. They are not, nor will not be taken

up with the muddy vanities of this preſent life; all their minds are upon home, and their Fathers houſe is that which they long after, and for the preſent, the happineſs which they court and deſire here, is to find the Kingdom of Chriſt more enlarged within them, and the ſpreading of the Goſpel more and more in the Nations, which are things that they prefer before any outward glory by many degrees; But how theſe may be furthered by ſuch a Monarchical Government, the holy Scripture ſheweth not. Neither are his Enemies to be ſubdued thereby. That Almighty power which ſhall bring them down, is not ſo ſtreightned, but that they may be made to lick the duſt, though the Lord Jeſus Chriſt be the ſame that he is for the preſent even to the end of the world. He that hath done wondrous works in the Land of *Ham*, and fearful things by the Red Sea, that could ſend his Angel, who in one night could deſtroy in the Camp of the *Aſſyrians* a hundred fourſcore and five thouſand men, can eaſe himſelf ſtill of his Adverſaries, and avenge himſelf upon his Enemies as ſeemeth good unto him. *The Lord ſaid* unto him, as he is in his preſent Station, *Rule thou in the midſt of thine enemies.* And while he ſits at the right hand of the Higheſt in heavenly places, *his foes ſhall be made his footſtool*, ſaith the *Pſalmiſt*; which the Apoſtle tells us very notably to this purpoſe: (Not that he ſhall come to erect a Monarchical Power of his own to bring it to paſs, but) that he is in expectation of, from henceforth *expecting till his enemies be made his footſtool*, *Heb.* 10.13. and therefore is not to be engaged in it ſelf by ſuch a government over men as is here pretended. Add unto this his Office of Mediatourſhip, he muſt not relinquiſh (with reverence be it ſpoken) till he hath finiſhed his whole work, that is, brought the righteous God and poor man together again, who were ſet at a diſtance through the Interpoſition of the Devil. In order whereunto he did aſſume the Humane Nature, and in his own perſon joyn it to the Divine, that ſo by virtue of this Union, and in the execution of that Office, which was annexed unto it, he might (*Malgrè* all the malice of Hell) bring many Sons unto glory. But now to lay down this Office by leaving the holy place, where he is once entred, before he hath perfected the Atonement, which will not be till all the Elect be delivered out of the reach of Satan, would be ſo great a diſhonour to the Divine Majeſty, that it could not well be repaired by Wiſdom it ſelf. Perhaps it will be ſaid, theſe are great words; be it ſo, but they are

Pſ. 110.2.

Heb. 10.13

alſo moſt true: And therefore that diſſervice that is done unto Chriſt by theſe Fifth Monarchy-men (as they are called) in aſcribing unto him ſuch a power, as they have fancied (for it is but the corrupt fruit of their own Imagination, as will appear in the end) muſt needs be very great likewiſe.

That they do promote the Deſign of Antichriſt is alſo clear, though they perceive it not; For hath it not been the Maſterpiece of *Rome* in the ſetting up of the Popes Vicegerency under Chriſt, to make all the Powers of the Earth ſtoop unto him, yea, to render them in time altogether uſeleſs, ſave in what he ſhall *ex Cathedra*, dictate unto them? It was ſaid of him by one, who knew well what ſpirit he would be of, *That he oppoſeth and exalteth himſelf above all that is called God, or is worſhipped.* So that to deſpiſe Dominion, and to ſpeak evil of Dignities, much more to overturn Order and Civil Government, which in infinite Wiſdom and goodneſs hath been eſtabliſhed by God in the World, muſt needs be an acceptable Service done unto Antichriſt, as very much conducing to the carrying on of his pernicious Deſign, and it will ſooner be preparatory thereunto, then any whit to the advancement of Chriſt's honour. 2 *Theſ.* 2. 4

But to let this paſs; If the word of Truth, the Will of the faithful God revealed in holy Scripture, be conſtant and perpetual, then may we ſafely ſay, That this preſent way which is now in being, of the diſpenſation of Divine Power and Providence in the government of Mankind, ſhall never be changed. The Apoſtle adviſeth that every Soul be ſubject to the higher Powers, enforcing it with a Reaſon that muſt ever prevail upon the Conſciences of men; for, ſaith he, *the Powers that be are ordained of God, Rom.* 13. 1. He exhorteth alſo that Supplications, Prayers, Interceſſions, and giving of Thanks, be made for Kings, and for all that are in Authority; adding alſo ſuch a Reaſon that will undoubtedly over-rule the hearts of thoſe that fear God, for ſaith he, *This is good and acceptable in the ſight of God our Saviour.* Again, *Put them in mind*, ſaith he to *Titus, to be ſubject to Principalities and Powers, to obey Magiſtrates, &c.* Implying, that though they would be apt to forget (mans nature being, ever ſince it was depraved by our firſt Parents Ambition, wondrouſly inclinable to an irregular exorbitancy) yet they ſhould know this was their duty, as well as any other that was given them in charge, by the Goſpel. *Rom.* 13. 1. 1 *Tim.* 2. 1, 2, 3.

And now I appeal unto all that are not willing to be deceived, whether

whether all this doth not clearly imply the perpetuation of theſe Powers; for if they ſhould not continue unto the end, this word of command and exhortation would be altogether uſeleſs and impertinent, which is an Imputation not to be put upon the words of the Wiſe, yea of Wiſdom it ſelf. If any ſhall ſay, yea, there ſhall be a Government to the end, but not of a Humane Conſtitution; the Apoſtle S. *Peter* will preſently ſtop the mouth of this Objection with that expreſs word of command which he giveth, ſaying, *Submit your ſelves to every Ordinance of man for the Lords ſake, whether it be to the King as Supreme, or unto Governours, as unto them that are ſent by him.*

1 Pet. 2. 13, 14.

All this then being the undoubted Verity which the Lord Jeſus Chriſt by his Apoſtles and Servants hath made known unto his Church, and which whoſoever will peremptorily deny, let him expect a Conviction with a manifeſtation of Gods diſpleaſure, what is it that will be objected hereunto? What? Rather then fail, the holy Scripture ſhall be forced to furniſh men with Evaſions, and Truth ſhall be ſet in oppoſition againſt it ſelf. But, O man, who art thou that makeſt this jangling between the words of Truth? That turneſt the Rule of the Righteous God into crookedneſs and deformity? Is it meet to ſay to the Eternity of *Iſrael*, Thou art not the ſame? Fie upon ſuch Blaſphemy! Let God be true, and every man a Liar: His words are not Yea and Nay, but Yea and Amen, pure words as ſilver tried in a Furnace of earth, without any the leaſt droſs of falſhood or prevarication, purified ſeven times: It muſt ſurely therefore be ſome ſtrong deluſion that puts men upon this Satanical Sophiſtry to make Truth contradict it ſelf. And what is it that is alledged, but ſome obſcure Prophetick places of Scripture, the Interpretation whereof will be better known by a patient waiting for the Accompliſhment (if they be not already fulfilled) then by a raſh and haſty determination, to the diſhonouring of the holy Spirit in the invalidating of other places that are plain and clear without any ſhadow of Ambiguity whatſoever. And let theſe Fifth Monarchy-men themſelves judge, whether it would not be ſafer, and become them better to ſubmit to the expreſs Commands of the Holy Ghoſt in Scripture, then tenaciouſly to lean to their own underſtandings in giving a peremptory ſenſe of ſome dark and dubious Prophecies to the contradicting of thoſe Commands.

But

But to close up this whole matter, I suppose that now after all the pretended challenges that have in these times been made by parties to promote the Magistrates Interest; it will begin to appear unto all men (who are willing to see) whose Principles are and have been notwithstanding all their flattering Pretensions, Antimagistratical.

Having thus removed the before-named Objection that lay in our way, and made manifest the truth of that Proposition, which tended to the clearing and illustrating of our Solution of that Objection, *viz.* That Government is an Ordinance of Divine Authorization, made to be subservient unto Christ in his great work of Preservation, and for that end to be continued so long as the World endures. Let us now come to make use of this Doctrine concerning the Immutability of the Lord Jesus Christ, in order to the preservation of his Creatures.

A Doctrine it is that is profitable for Conviction, for Encouragement and Instruction; For conviction of many sinful practises too frequently appearing in these times, to the great dishonour of Christ, and his Government over the World; and for the encouragement and instruction of all the faithful people of God, who desire to walk worthy of that Preservation which they enjoy under his Government.

First then, this plainly layeth open the gross blindness that hath come upon many, who notwithstanding think they see clearly. When men will freely acknowledge this great Jehovah, the Lord of all, to be the sole Fountain of Being unto all Creatures both in Heaven and in Earth, And yet in the several changes and revolutions that come upon the World, have their thoughts fixed upon second Causes, or such it may be, as they have framed to themselves, not at all regarding the work of the Lord, nor the operation of his hands, as if he were now no more then a mean Spectatour, and had nothing to do in the various Transactions of his Creatures about him.

How impiously do some after the manner of the Heathen ascribe unto Fortune that good or ill success which attends upon their undertakings? It was my good fortune, saith one, that brought me to this Honour, to this Estate, wherein now I am; It was my hard hap, saith another, that I met with such a cross, and that I am fallen into this misery, even as the Poet once said;

If Fortune will, thou may'st of Poor be Consul made,
And if that will, thou must unto thy former Trade.

Si fortuna volet, fies de Rhetore Consul
si volet hæc eadem, fies de Consule Rhetor

This

This you'l say, is not as becometh Christians, but behold yet more Abominations; some there are, yea too many, who when they go about a matter of any great Import, either to free themselves from some sad disaster, as they call it, or to enterprize a Design, which they conceive may be for their advantage, will usually like unto Heathens, (for the Scripture notes it as a part of their Infidelity) consult with Astrologers (a sort of people who if they will keep themselves within their own Sphere, would have the Approbation of all that are wise; but being excentrick, they are the very Pest of a Commonwealth) and when the success appeareth, their Stars, forsooth, must be Idoliz'd, as the cause of that which doth befal them. And how unworthy alas is this of that Faith which we do profess? But behold yet greater Abominations.

It is an Abomination souc'd in the very dregs of Heathenism, when people will in time of any loss, danger or distress of what kind soever it be, not look up to him who is and alwaies was the great Preserver of men, and upholdeth all things by the Word of his Power; but consult with Witches and Conjurers for a supply and preservation. And this alas is too commonly found amongst those that call themselves Christians. As for the Heathen they were not ordinarily wont, unless it were the ruder sort, in plain down-right terms, *Aeherunta movere*, that is, to seek to the Devil for help. They had their *Auspicium*, which was by flying of Birds, to divine of their successes; And they had their *Arnspicium*, by looking into the Entrails of Beasts appointed for Sacrifice, to the same purpose (as it is said of the King of *Babylon*, that *he looked into the Liver, Ezek.* 21. 21. when he took up a Divination for *Jerusalem.*) They had also their *Tripudium*, taking a conjecture of what should befall them by the rebounding of Corn thrown upon the ground to Chickens, from whence the Southsayer was called *Pullarius*; And their *Augurium*, which was a Prediction from the chirping or chattering of Birds, as also by the sounds and voices which they heard they knew not whence. All which and many more (though abominable enough) yet were not so bad as knowingly and willingly to seek for a remedy or supply so directly from the Devil, which they do that consult with those, who they are assured have for such ends and purposes made a compact with him. To all whom it may be said, is it because there is not a Divine Providence that ordereth and governeth the World, nor a power in Heaven

Ab Aves Aspiciendo

Ab Aras Inspiciendo Ezek. 21. 21.

Quasi terripudium, seu terripavium.

Ab Avium Garritu

Heaven to help and to deliver? Or rather is it not, becauſe you are faithleſs, and have no confidence in this great Preſerver of men, that you betake your ſelves to the Devil and his Angels for help? A moſt wicked and Atheiſtical Generation, who deny the Lord that bought them, and run a whoring after Satan to worſhip him with a moſt execrable Idolatry: For it may well be ſaid, ſuch perſons they revolt from God to the Devil, howſoever they plaiſter up their impiety with untempered Mortar, as that they ſeek Gods help, though by the means of the Magician. But terrible is that threatning which the Lord hath denounced againſt theſe wretched people, *The Soul that turneth after ſuch as have familiar Spirits, and after Wizzards, to go a whoring after them, I will even ſet my face againſt that Soul, and will cut him off from among my people.* Lev. 20. 6.

Add unto this that common fooliſh Opinion (as a reverend Biſhop of our times hath well obſerved, and I ſhall render it in his own words) If ever Tempeſt ariſe more then common experience hath enured us unto, eſpecially with the havock and loſs either of life, or limb in our Selves, our Cattel or Houſings, forthwith the judgment is given (as if the Lord of Heaven and Earth were fallen aſleep and minded nothing) there is doubtleſs ſome Conjuring. And what then is Conjuring? A peſtilent commiſtion, convention, ſtipulation betwixt men and Devils: Men and Devils, what are they? Look upon the Sorcerers of *Egypt* for the one, they cryed in the ſmalleſt Plague that was ſent, and paſt their cunning to remove, this is the finger of God; their power is limited therefore: Look upon the Martyrings of *Job* for the other, for though the Circuit of Satan be very large, even to the compaſſing of the whole earth to and fro, yet he hath his daies aſſigned him, to ſtand before the preſence of God, for the renewing of his Commiſſion; And beſides *Oviculam unam auferre non potuit*, He could not take one poor ſheep from *Job*, till the Lord had given him leave, ſaying, Put forth thine hand: Nor enter into the Herd of Swine (*Matt.* 8.) without Chriſt's permiſſion. To conclude therefore with the ſame learned Writer; Whether Men or Devils be miniſterial Workers in theſe Actions, all cometh from him who is the Judge of all, as from the higher Supreme Cauſe, whoſe Judgments executed, thereby no man can either fully comprehend, or reprehend juſtly. He profeſſeth no leſs of himſelf, *Eſ.* 45. *I form the Light, and create Darkneſs, I make Peace and creat Evill, I* Biſhop King *upon* Jonas. Eſ. 45. 7.

Isa. 54 17. *the Lord do all theſe things.* And in the 54 of the ſame Prophecy, *Behold I have created the Smith that bloweth the Coals in the fire, and him that bringeth forth an Inſtrument for his work, and I have created the Deſtroyer to deſtroy.* Deſtruction cometh from the Inſtrument, the Inſtrument from the Smith, the Smith and all from this great Wiſe and Almighty Governour of Heaven and Earth, who rideth upon the Heavens as upon a Horſe, and by his power ruleth the raging of the Seas, the noiſe of his Waves, and the madneſs of the people?

Away therefore with theſe Abominations, let them not be once named amongſt us, as becometh Saints; That they ſhould indeed be found among the Heathen, it is no marvel: But alas, alas, that ſuch as make their boaſt of Jeſus Chriſt, and are ready alwaies by a verbal profeſſion, to aſcribe unto him the Governance of the World, ſhould be thus beſotted, ſo impiouſly by their practice to derogate from him, and that under ſo clear and glorious a Light as now ſhineth! What Tongue or Pen can expreſs it without a bitter Lamentation?

Again, are not the great Repinings and Murmurings which are to this very day found amongſt factious Separatiſts againſt the moſt remarkable and reiterated Diſpenſations of Heaven in the Reſtauration of our Civil Government, according to the ancient Conſtitution of this Realm, a great diſhonour unto Jeſus Chriſt? As if he were to be directed by ſuch poor Worms how to ſway his Scepter, and to manage his Power? It was an Atheiſtical word of that wretched *Alphonſus* King of *Spain*, who ſaid, That if he had ſtood by Chriſt when he created the World, he would have ſhewed him how to order it better, then now it is: And is it not now, I beſeech you, a ſin of a high nature, by continued grudgings at theſe Revolutions that have come upon us, in effect to ſpurn at Divine Providence, and to quarrel the Government of Chriſt, becauſe it is not according to ſome mens humours and expectations? Princes of the earth we know do uſually love to maintain their unlimitedneſs and Prerogative which is due unto them, and do not like it that any ſhould make a Scrutiny into the ſecret of their Sovereignty: How much more ſhould poor duſt and aſhes beware of prying into, or deſcanting upon the Prerogative of Heaven? The Lord Jeſus Chriſt will certainly, notwithſtanding all the unkinde Recalcitrations of ſinful men, continue ſtill to be the ſame in guiding and governing and preſerving the World, according to that wiſe and holy Decree which hath been enacted from

from all Eternity, he will ſhake and over-turn, root up and pull down, and build and plant again as ſeemeth good unto him, and that by ſuch waies and means and inſtruments, which (though they may ſeem ſtrange and harſh unto fleſh and blood) ſhall ſerve in the end to make the Beauty of his Providence the more glorious.

Here therefore give me leave a little to treat with theſe diſcontented people: Do ye well to be angry? And will you be angry ſtill? Will you draw out your anger to all Generations? Surely it will be folly and ſhame unto you, for *Anger reſteth in the boſom of fools*, ſaith *Solomon*: And what alas are you angry for? Is it (as it is to be feared it is) becauſe you are croſt in the promoting of ſuch a temporal Intereſt which you had contrived, which yet, according to your own principles, is not of an abſolute concernment to the Kingdom of God? Or whom are you angry with? Is it the perſons of men that have been inſtrumental in bringing to paſs this great Alteration that is come upon us? A ſmall matter it ſeems will make you angry: and as vain and fruitleſs will the ſucceſs of your anger be unto you. *Ec.* 7. 9.

There was, as it hath been obſerved, a certain people in *Affrick*, who being troubled with the North-wind driving heaps of Sand upon their fields and dwelling places, they gathered an Army of men to fight againſt it, but with ſo ill ſucceſs, that themſelves were alſo buried under Hills of ſands. *Xerxes* the *Perſian* Monarch, having received a loſs by the rage of *Helleſpontus*, himſelf more mad then the Sea, cauſed Fetters and Manicles to be caſt into the waters thereof, as if he would make it his priſoner, and binde it with links of Iron at his pleaſure: *Darius* did the like upon the River *Gynde*, when it had drowned him a white Horſe, he threatned the River to divide it into ſo many ſtreams, and ſo to weaken the ſtrength of it, that a woman great with child ſhould go over it dry-ſhod. It is not unlike (as the ſaid Authour makes the Compariſon) to the folly of our daies; ſome people muſt not be croſs'd, but will fall to murmuring and repining: But as God asketh *Sennacherib*, Whom haſt thou raiſed upon? or whom haſt thou blaſphemed? So may theſe be asked, Whom are ye angry with? who hath diſpleaſed you? Are you angry with the Saw, or with him that lifteth it? What is *Aaron* that you murmure at him? And for a concluſion hereof, conſider well that place of the Prophet, *Eſ.* 40. 22. *&c*, *It is he* (for in the ſequel you ſhall find that your anger reacheth at him) *that ſitteth upon the Circle of* *Eſ.* 40. 22, 23.

the earth, and the Inhabitants thereof are as Graſhoppers, That ſtretched out the Heavens as a Curtain, and ſpreadeth them out as a Tent to dwell in, That bringeth the Princes to nothing (much more Uſurpers) *he maketh the Judges of the earth as vanity* (who ſaith, and who ſhall contradict him?) *Yea, they ſhall not be planted, yea, they ſhall not be ſowen, yea their ſtock ſhall not take root in the earth, he ſhall alſo blow upon them, and they ſhall wither away, and the whirlwind ſhall take them away as ſtubble.*

Let therefore the advice of the Prophet prevail with you, who ſaith, *Liſt not up your horn on high, ſpeak not with a ſtiff neck, for promotion cometh neither from the Eaſt nor from the Weſt, nor from the Deſart; but God is the Judge, he putteth down, and ſetteth up another.* And ſay not any more, how comes it to paſs that God hath brought this turn upon us, that our Mountain which was made ſo ſtrong, and from which we thought never to be removed, is now utterly overthrown, that deſtruction cometh upon deſtruction? Where is that Providence that ruleth all things? For you do not enquire wiſely concerning theſe matters: Stand ſtill rather, and ſee the Salvation of God; Surely Deſtructions are come to a perpetual end, their memorial ſhall be periſhed with them. For why? Jeſus Chriſt is the ſame ſtill in guiding, governing, and preſerving the whole Creation, and will ſo continue unto the end.

Pſ. 75. 5. 6, 7.

Beſides theſe before-mentioned, there are ſundry others alſo who diſclaim Chriſt's Sovereignty over them; Such are the Covetous, the Ambitious, the Proud, the Worldly wiſe and carnal Politician: What ſubjection do all theſe yield unto this great Preſerver of men? Though in him they live and move and have their being, though they be under his protection every day, yet they will not be ſubject unto him, the God in whoſe hand their breath is, and whoſe are all their waies, they will not glorifie.

Act. 17. 28. Dan. 9. 23.

The covetous Earth-worm grovels upon his Dunghil, ſaying to his Wedge of Gold, Thou art my confidence, and as Riches encreaſe, ſo is his Soul more and more proſtituted to his Mammon, never conſidering that it is the bleſſing of the Lord that maketh rich; nor remembring that the earth is the Lords, and the fulneſs thereof, and that he giveth it to whomſoever he will.

Job 31. 24. Pro. 10. 22.

Doth the ambitious man that hunts greedily after honour acknowledge Chriſt's abſolute Sovereignty, when he will not content himſelf with

with that Station wherein Divine Providence hath put him; but breaks over all bounds, Civil, Natural, Spiritual, aſpiring ſtill higher and higher beyond his proportion of ſtrength and ballaſt of wiſdom, for the management of his acquired Intereſt, which undoubtedly will either involve him in a Snare to his eternal perdition, or elſe precipitate him here into many woful miſeries?

As for the proud and vain-glorious man who exalts himſelf like the Phariſee, proclaiming his Merits to the World, and brow-beating others with overly looks of contempt and diſdain; he (I ſay) not cloſely and ſliely diſclaimeth Chriſt's Sovereignty, but above all others is moſt guilty of an impudent and arrogant encroachment upon his Prerogative Royal, and accordingly doth the Lord look upon him afar off, in his due time giving a check to his folly, making him to know his diſtance, and that wherein he deals proudly, he will be above him. *Luke* 18. 11, 12. *Pſ.* 138. 6. *Ex.* 18 11.

In fine, the profane Politician alſo that hath been trained up in the Schole of *Machiavel*, and is become a profeſt and perfect Diſciple of his great Patriarch *Achitophel*, is very buſie in his contrivances, carrying on his unrighteous projects with much confidence and ſecurity, as if Providence it ſelf were blinde, and that he who formed the Eye could not ſee, and he that teacheth man Knowledge were altogether ignorant.

And thus do poor Creatures make bold with the Lord of the whole Earth, withdrawing from him their ſubjection, though they could not one moment ſubſiſt without him. But O what a ſad account will ſuch preſumptuous wretches make at the great Day, when they ſhall come to ſtand before the Tribunal of this great Lord of Heaven and Earth! They ſhall then finde that their preſervation here hath been but a reſervation, they flouriſh and proſper awhile, but it is that they may be cut off for ever.

Secondly, In that Jeſus Chriſt abideth continually the Governour and Preſerver of the World, here is matter of Inſtruction to be learned; which Inſtruction ſhall be branched out into Three Particulars.

Firſt, It may teach all the faithful people of God not to be diſmaied at the appearances and apprehenſions of Death, or of the troubles that come upon them here in this World.

Secondly,

Secondly, It is a Leſſon and Inducement to draw poor Creatures to a conſtant dependance upon Divine Providence.

Thirdly, It may let all ſorts of people ſee their own nothingneſs in reſpect of a Spiritual ſtanding in Grace and Holineſs.

1 *Branch.*

First then, ſeeing that the Lord Jeſus Christ takes a conſtant care of the World, is the ſame yeſterday, to day, and for ever, in preſerving the Work of his own hands, what need they, who may be well aſſured of his everlaſting love unto them, be afraid of death? Or be daunted at the troubles that may ſometimes come upon them, or the World about them?

Wiſd. 1.13.

Concerning the firſt of theſe, we may for our comfort know, that Death was none of thoſe Creatures that received a being from this Prince of the Creation, whoſe deſign was ever to uphold and maintain his own Workmanſhip againſt whatſoever might be deſtructive unto it: But the Apoſtle tells us which way Death came in, *It entred,* ſaith he, *into the world by ſin.* This Thief and Robber then came not in at the door, but fooliſh man lets in ſin, which came creeping upon him by a Serpentine Inſinuation, and Sin like a falſe Traitour makes way for this Cut-throat, the Devils Emiſſary, who no ſooner in, but he ſhews himſelf a Tyrant, thruſts Life and Immortality into Darkneſs, Plaies Reakes, and makes what havock he pleaſeth, all the whole Race of Mankinde being in danger for ever to be ſwallowed up by him. But when the Lord Jeſus Chriſt who is the beginning of the Creation of God, the firſt-born of every Creature, findes this pragmatical Intruder ſo buſily trampling upon the Work which he had made, eſpecially that Work, which with ſuch infinite Wiſdom and power was wonderfully formed after his own Image, whoſe Name is Wonderful, he cannot ſuffer this Stranger thus to ſpoil his Labour, but as he began it in Wiſdom, ſo he will in Mercy preſerve it: And therefore out of pure love to his own helpleſs Creatures, he undertook to vindicate it againſt the Aſſaults of Death, ſending forth his Challenge with Indignation as hot as fire, in theſe words, *O Death, I will be thy death; O Grave, I will be thy deſtruction*: And not only ſpeaks it, but acts it too, enters into a Combat with him.

Et ſicut mors intrat per peccatum ita peccatum exit per mortem

Rom. 5.12.

Gen. 1 26. *Pſ.* 139.14 *Eſ.* 9. 6.

Hoſ. 13.14.

And here may poor Creatures ſtand amazed to behold this admirable Duel, a Duel of ſo great Import, that the Victory which attends

tends thereupon muſt carry with it the perpetual Monarchy of the whole World.

Firſt then, Chriſt hath a body prepared for him, that ſo he might be a fit Combatant with Death. In this Body he appears Armed with the Breaſtplate of his own Righteouſneſs, though indeed loaden alſo with the ſins of all the Elect; for he bore our ſins in his own Body, ἐπὶ τὸ ξύλον, both to the Tree, and on the Tree, which was the field where this Combat was fought, and carried them with him alſo to the Grave, yea to Hell, which is that Land of ſeparation appointed for them, mentioned *Lev.* 16. 22. and there left them with the Devil from whom they had their firſt Original. Death on the other ſide being ſet on by the Devil (for the Apoſtle ſaith, He was under his command) finding a Body in his way, ready to give him the Encounter, and finding ſin alſo upon it, wherein his great ſtrength was wont to lie, makes uſe of his old Plot and ſtratagem, which never before failed him, layeth hold upon Sin, and with it mortally wounds the Lord Jeſus Chriſt.

Heb. 10 5.

1 *Pet.* 2. 24.

Lev. 16. 22.

Heb. 2. 14.

Where alas is now the hope of the Creatures being reſcued from under the power of that inſulting Enemy? May it not ſeem to vaniſh? No, no, ſtay awhile, and mark the iſſue. The Lord Chriſt, the Captain of our Salvation, yields himſelf unto his Adverſary, who drags him into his Den, to triumph over him. Never ſurely was Innocency ſo trodden under foot, Never did that Region of Darkneſs and that Valley of Death receive ſuch a Booty, nor ſwallow down ſo precious a Morſel before. O how did the Devil now applaud himſelf, in that he hath ſo notably brought to paſs his Maſterpiece of Malice againſt the God of Heaven? Yea nothing ſhall now hinder him, but that he will enlarge his Dominion over all the World, by throwing the whole Poſterity of *Adam* into the duſt of Death, and after that, by entangling them all in the Snares of the ſecond Death.

But *Quantâ de ſpe, &c.* How much is this Prince of Darkneſs, and the Powers of Hell diſappointed in their expectations? They have gotten the Prince of Life into their clutches to their own deſtruction; For in the midſt of all their Triumph, Behold, The Breaſtplate of Chriſt's Righteouſneſs begins to ſhine, and the Sin wherewith he was wounded appear to be none of his own: the Venome therefore of that Sting leeſing its force, he is by the judgment of Divine Juſtice it ſelf, which ſate as Umpire in this Duel, reſtored to his Priſtine Eſtate,

ſtat, the Palm of Victory is put into his hand, and the virtue of his ſufferings tranſmitted to all thoſe for whom he undertook this Combat: Death alſo is diſarmed (for he left his Sting in the ſides of Chriſt) and is become his Captive; Principalities and Powers that were in a Conſpiracy againſt him, being deveſted of all their ſtrength, made to wait upon his Triumph; and the Devil that great * *Apollyon* hath his Kingdom utterly ſubdued.

* Ἀπολλύων.

Now then, ſeeing the Lord Jeſus Chriſt hath ſo victoriouſly prevailed in the behalf of all the faithful people of God, and aboliſhing Death, hath, as the Apoſtle ſpeaks, brought Life and Immortality to light again, offering it unto them, and eſtating them in it, in a more perfect manner then our firſt Parents were, while they kept their Integrity, why ſhould you now at any time be afraid of Death? much more reaſon ſurely have you to triumph with the Apoſtle, and ſay, O Death, where is thy Sting? O Grave, where is thy Victory?

And as Death is not to be feared (unleſs it be by thoſe who voluntarily by their ſins metamorphoſe themſelves into the workmanſhip of the Devil, thereby putting themſelves out of Chriſt's protection) ſo neither are the troubles that come upon our ſelves, or fall upon the world in our daies, ſo to be heeded by us, as that we be dejected with any deſpondency of minde at the appearances thereof. Whatſoever they be, they are ordered by him who ruleth and guideth all things, Yeſterday, to Day, and for ever, yea they are ordained by him to make his Glory ſhine the brighter in the preſervation of his Works. For *Affliction cometh not forth of the duſt, neither doth Trouble ſpring out of the ground*; but Gods hand ſends it, and mans ſin brings it, and being thus ſent and conveyed, it is by the powerful Art of this skilful *Opifer per Orbem* (as *Ovid* ſpeaks of the Phyſician) this great Preſerver of men, the Lord Jeſus Chriſt, quite turned from its Nature, and become a wholeſom Antidote to keep the World from more dangerous Paroxyſms whereto it is every day inclinable.

Job. 5. 6.

Let Wiſdom then be juſtified of her Children by a quiet ſubmiſſion to whatſoever troubles come upon themſelves or the World about them, becauſe Jeſus Chriſt is conſtant and unmovable in the exerciſe of his power, The ſame yeſterday, to day, and for ever, in this great Work of preſervation, though the courſe that is taken in the purſuance thereof may ſeem to our ſhallow Apprehenſions to tend rather to ruine and deſtruction.

In

In the next place, what a ſure Foundation is this for every true Believer to build his Confidence upon? Jeſus Chriſt bears up the pillars of the World, without whom the whole Creation, and all the Inhabitants thereof would certainly be diſſolved. All things have their dependance upon him, yeſterday, to day, and for ever. What a bleſſed eſtate then is this of a Believer? What an impregnable Fort is he immured in? Nothing can reach him to do him any hurt. For why? Jeſus Chriſt hath him under his Wing, in the ſecret place of the moſt High, where no evil thing can finde him out, becauſe his lodging is under the ſhadow of the Almighty. And as Chriſt hath the Believer under his care, ſo he hath all his Enemies too under his power, inſomuch that without him they cannot move a foot, and if they go beyond their Tether, he hath a Hook for their Noſe, and a Bridle for their Lips, to order them according to his pleaſure; yea, he upholds his very Enemies. And can we think then that he will bring up Birds to pick out his own Eyes? Or foſter Vipers to eat out his own Bowels?

2. *Branch*

Pſ. 75. 3.

Pſ. 91. 1.

Eſ. 37. 29.

Let then your Confidence, O Believer, be fixed upon this Rock, wherein alone true ſafety is to be found; rely upon this Providence that will never fail you. As for Creature-ſupports, they will certainly fail. *Riches or Strength* (the like may we ſay of all things elſe in this World) *are not for ever, for they make themſelves wings,* (if none elſe will do it for them) *and flee away. Neither doth the Crown endure to every Generation.* A very great uncertainty hath alwaies appeared in the moſt plauſible Refuge that the Creature could afford, and he that betakes himſelf to it ſhall never be ſafe: When he thinks to be moſt ſecure, even there he ſhall be liable to the greateſt hazard. It was once a notable ſaying to this purpoſe of *Auguſtus Cæſar*, *Metuendum eſt eſſe ſine Cuſtode, ſed multo magis à Cuſtode metuendum eſt*: It is a dangerous thing to be without a Guard, and yet a Guard is the greateſt danger. So uncertain is the eſtate of thoſe people, who truſt unto an arm of fleſh, and build their Tranquillity upon ſuch a tottering Foundation: It is therefore better to truſt in the Lord, for *in the Lord Jehovah is everlaſting ſtrength, his compaſſions fail not, his faithfulneſs reacheth unto the Clouds, and his truth endureth to all Generations.*

Pro. 27. 24.

Pro. 23. 5.

Eſ. 26. 4. *Lam.* 3. 23. *Pſ.* 36. 5. *Pſ.* 100. 5.

Laſtly, This may let us ſee our own nothingneſs without Chriſt in

3. *Branch.*

Spiritual things, how poor and weak and meer Ideots and Nullities we are; for if we be not able the leaſt minute of time to hold up our heads in this world, ſo as to continue our Natural being, without his manutenency and conſerving power, how ſhall we without him abide ſtedfaſt in the Faith, which is our Spiritual being, and above the ſphere of our poor Nature?

And thus have we done with the ſecond part of my ſecond Interpretation of the Text, *viz.* That Jeſus Chriſt is ὁ αὐτὸς, the only He in the great work of Preſervation.

I ſhall only add a word or two of Apology in the cloſure hereof. I confeſs this latter Corolary in the Branches of it, may for the moſt part ſeem to have a more proper reference to the third Interpretation of the Text that followeth, as being a Conſequent that might ariſe upon the conſideration of Chriſts Immutability towards his Church. Neverthelefs I conceive it doth not bear the guilt of an unpardonable Incongruity to inſert it in this place. However if it be miſliked by any, they may, if they pleaſe, in their thoughts tranſfer it, and make uſe of it accordingly.

CHAP III.

How the Text is Applicable to Chriſt in the work of Reſtauration.

THe third Particular in this ſecond Interpretation of the Text, *viz.* With a reference unto the Creatures, is this, Jeſus Chriſt is ὁ αὐτὸς, in the work of Reſtauration, the ſame from firſt to laſt, exerciſing the ſame Wiſdom, Goodneſs, Power, as in the Creation and Preſervation; ſo in the Reſtauration of the World, for *he ſhall reſtore all things.*

Rev. 21. 5, 6.

That which the firſt *Adam* had and loſt by ſin, ſhall be reſtored again by the ſecond *Adam* Jeſus Chriſt, becauſe he is immutably the ſame, not to be diverted from his courſe, either by Sin or Satan. The Apoſtle S. *Peter* (*Act.* 3.) tells us *of times of refreſhing, and of reſtitution of all things*, which ſhall be at the laſt; yea, and not only he, but

Act. 3. 19. 21.

(as

(as he ſaith) *God hath ſpoken it by the mouth of all his Prophets ſince the world began*: As much as to ſay, God is very conſtant in the Aſſeveration of this Doctrine, and if God hath ſpoken it, and ſpoken it ſo unmovably without Retractation, firſt by his Prophets, his holy Prophets, yea all his holy Prophets ſince the World began, and again aſſerted, ratified it by his Apoſtles, what ever men do deem of it, it will be found to be a Truth, built upon a ſure Foundation; and therefore we are not to be ſhy in the profeſſion thereof.

That well known place of the Apoſtle, *Rom.*8.21. runneth with a full ſtrength in a tendency hereunto; *The Creature*, ſaith he, *ſhall be delivered from the bondage of Corruption, into the glorious liberty of the Children of God.* That is, as our Reverend Biſhop *Reynolds* renders the ſenſe, Upon the Creatures ſhall be conferred a Glory, which ſhall be in the proportion of their Natures a ſutable Advancement unto them, as the glory of the Children ſhall be unto them. And of this Advancement the Apoſtle in the ſame place ſaith, The Creature is in hope and expectation; which hope and expectation Chriſt will not ſuffer to be fruſtrated, he being the beginning of the Creation of God, and therefore (*eo nomine*) in point of his own honour ſo engaged unto it, as not to ſleight the fervent deſire thereof, in any thing that may really tend to its well-being. *Rom.*8.21.

But before we proceed any further, it will not be out of our way a little to take into conſideration, according to our poor meaſure, that obſcure and intricate Scripture in its whole latitude, that we may ſee from thence, what juſt cauſe we have to extoll and magnifie the Lord Jeſus Chriſt in this, as well as in any thing elſe that hath been ſpoken in order to the Creatures. The words are theſe;

For the earneſt expectation of the Creature waiteth for the manifeſtation of the Sons of God, for the Creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope; becauſe the Creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God, for we know that the whole Creation groaneth and travelleth in pain together until now. *Rom.*8.19. 20, 21, 22.

Four things are eſpecially to be taken notice of in theſe words, upon the diſcuſſion whereof we may (through Grace) come to diſcern ſomewhat of the Minde of the Spirit of God therein. And they are theſe.

Firſt, The Creature is ſubject unto Vanity, and under the bondage of Corruption.

Secondly, The Creature waiteth and groaneth to be delivered from this Vanity and Bondage.

Thirdly, The time of its Deliverance is, when the Sons of God are manifested.

Fourthly, The manner of the Deliverance, It shall be into the Glorious Liberty of the Children of God.

First, The Creature is subject to Vanity, *&c.*

The Creature? What's that? Much Controversie there is amongst Writers, who this Creature should be. But it is not my purpose to enter into the many tortuous and oblique Mæanders of that Debate, as to tell you what some conceive of the Angels in order hereunto, Nor what others say of men indefinitely, Others of the Godly only, Others of the Gentile World in opposition to the *Jews*, *&c.* For in so doing, I should but lead you into doubtful Disputations which the Holy Ghost forbiddeth, *Rom.* 14. 1. and perplex the present Doctrine with more difficulty and obscurity. Better it is to lay down the sense plainly, which I humbly conceive, and that is this.

Dr. Hammond.

By the word Κτίσις which is here rendred Creature, and afterwards V. 22. translated the Creation, is to be understood *Mundi Machina*, the whole Frame, Engine, and Fabrick of the World, consisting both of Celestial and Elementary Regions, not troubling our selves with any inquiry after those Creatures that have their Being in this Elementary part, Whether they shall be interessed in that glorious Deliverance that is to come, or no, though they be subject unto Vanity, and under the bondage of Corruption, as the place of their Habitation is. And this, I believe, will be the safest way for us to take in this Difficulty, wherein also we shall not leave the Apostle, who is our Guide and Conduct in this Labyrinth, but have his concurrency with us.

This Creature, saith the Apostle, *is subject unto Vanity*, under the Bondage of Corruption: This Creature so beautiful, so excellent, as hath been before described, in the forming whereof the Omnipotent God hath shewn forth his Wisdom, Power, Goodness, is now struggling under a miserable Thraldom; and that which aggravates the Misery, is, that it should be brought into this woful plight, by one who was taken out of its own Bowels, and advanced to the Rule and Dominion over all the rest of her Off-spring round about him; whose folly

folly as it began this miſchief, ſo it is ſtill laying on more and more load, inſomuch that unleſs the great and wiſe Creatour interpoſe his powerful Arm by removing this Tyrant, or altering his Nature, that Work, whereby he ſought for ever to Glorifie himſelf will in time come to nothing.

But let us more particularly obſerve the great Miſery that this poor Creature is involved in.

Firſt, It hath loſt a great part of that Beauty and Goodneſs which the Creatour put upon it in the Beginning, it being by the ſin of man much dulled and diſabled to Act and Communicate its Virtues, as it did at the firſt Creation. And though Nature doth not (according to the Vulgar Opinion) meerly through the length of time, as ſhe groweth in years, fall into decay; yet it cannot be denied, but the Primitive vigour of the Creature is much impaired, and that ſhe hath loſt much of that Comelineſs which was upon her before the Curſe came forth from God for Mans Diſobedience.

Secondly, There is a neceſſity lies upon the Creature to do Service unto the Enemies of the Creatour: The Sun muſt ſhine not only upon the Good, but alſo upon the Evil; and the Rain muſt fall upon the Juſt, and on the Unjuſt. The Influences of Heaven make fruitful the Field of the Wicked, as well as the Field of the moſt Righteous man in the World; the Earth giveth out of her fulneſs to one as to another, and is forced to receive into her Bowels the Ungodly, as well as the Godly. And this a ſore Bondage unto it, that makes it to be ſtill groaning till the time comes, wherein it ſhall vomit up again the Carkaſſes of the Reprobate, as a Morſel that it could not well digeſt.

Thirdly, Whereas the Creature is ſtill proclaiming the Glory of God, being unto Mankinde (as it is obſerved) God's Leiger-book, wherein his marvellous Acts are fairly written, every Species a Line in that Book, and every peculiar Work a Character for Man to read his Maker. And when the curioſity of the Stile, and variety of the Story therein contained, might in reaſon invite all eyes to run it over, to the end, that the inviſible things of God, even his eternal Power and Godhead might be clearly ſeen by the things that are made, when the Creature, I ſay, is thus induſtrious in her kinde to teach man the knowledge of God, muſt it not needs be a vexation unto her to ſee him ſo ſtupid and indocible that he will not learn?

By Dr. Henry King now Biſhop of Chich.

Fourth-

Fourthly, It is a misery to the Creature that there is through the sin of man such a prepostorous inverting of that Order which the Creatour hath in his wisdom established, and such a *Hysteron Proteron* to be found in the Creation, *viz.* That he whom she gloried in at first to be her Lord and Governour, in regard of those excellent Abilities that were in him for that end, should now so far degenerate as to be in many respects inferiour to brute Beasts. For very clear it is, that divers Beasts surpass man in many Virtues, as the Dove in simplicity, the Ant and the Bee in diligence and industry, the Stork in humanity, the Dog in love and fidelity, the Lamb in meekness, the Lion in magnanimity, the Serpent in wisdom, the Oxe and the Ass in a thankful acknowledgment of benefits, and all of them in sobriety and contentment: But which is worse, as touching Vice, therein Man surpasseth all Beasts, being more treacherous and cruel then a Wolf, craftier then a Fox, prouder then a Peacock, more voluptuous and unthankful then a Hog, and more dangerous then a Viper: Yea, to fill up the measure of his Evils, those pestilent and noxious inclinations, which are alone and particularly in divers Beasts, are oftentimes found to be altogether Concatenated (or at least a great part of them) in one man; for there are many men courteous, proud, cruel, envious, unthankful, and Oppressours all at one time. And this is a sore Evil with which the poor Creature is much grieved, seeing and beholding her Darling who was so Divinely qualified in his first Instalment for that Dominion which was granted unto him, to be now eccentrick from his Honour, destitute of Understanding, and to be a Companion, yea to be inferiour to the Beasts that perish.

Fifthly, Add unto this that which is indeed an Addition to the former Misery, and a great aggravation of it; This Creature so excellent in her first appearance, so industrious and indefatigable in promoting the Glory of her Creatour, so tenderly affectionate towards Mankinde, as hath been said, yet is put to a most vile Drudgery, being made (though unwillingly) the Instrument of Man's sin, which is in truth, the most sordid kinde of slavery, that it could possibly be exposed unto. Yea, it is never at rest being continually made to dance Attendance after a hard Master: for there is not any sin that can by man be likely produc'd into Act, but the Creature must in some respect or other be serviceable thereunto. *The Sun* (saith the *Psalmist*) *rejoyceth like a Giant to run his Race*: But alas what a check

Ps 19 5.

check is it unto his joy, when he is taken up every hour by the way to be a Guard and Convoy unto ſinful men in the purſuance of their ungodly Luſts? The Earth in like manner lieth under this Servitude, for though we hear often of her Childrens Tripudiations and Exultations, the little Hills rejoycing on every ſide, and the Valleys when they ſtand thick with Corn, that they do laugh and ſing; yet ſure we are, ſhe is not without her Trepidations neither, and that becauſe of man's ſin, wherein ſhe is alſo involved whether ſhe will or no. It was once ſpoken by *Nabal* in a churliſh manner againſt good *David*, but the Earth may ſpeak it out of a juſt Indignation againſt a ſort of riotous Unthrifts, whom it foſters every day, Shall I take my Bread and my Water and my Fleſh, and give it to ſuch a Crew? Alas poor Creature it is indeed ſore againſt thy will, to pour out Drink to fill the Drunkard, to provide Meat to cram the Glutton, to expoſe thy Territories to the boundleſs deſires of the Ambitious, to empty thy ſelf to yield choice of Pleaſures to the Voluptuous: But what remedy? If wretched man will Lord it imperiouſly, and make thy Service more and more inſupportable, through his ſin and folly, who can help it? It is an Affliction that is not to be avoided, impoſed upon thy ſhoulders by the juſt hand of the Almighty God, becauſe of thy Propinquity with him who conſented to the Devil in a plain Rebellion againſt the Majeſty of Heaven.

And thus we ſee ſome particulars of the Creatures miſery, though more might be added, and what Vanity and Bondage it is made ſubject unto.

Secondly, This Creature notwithſtanding is in hope to be delivered, and therefore waiteth and groaneth and travelleth in pain till the time of her Deliverance cometh.

In which words our Apoſtle uſeth a certain Figure called *Proſopopœia*, whereby humane Actions and Affections are aſcribed unto that Creature to whom they do improperly belong. Which figure we finde often made uſe of by the Prophets, when they bring in the Flouds clapping their hands, the Hills skipping, the Mountains leaping, the Heavens ſpeaking, the Land mourning *&c.* Not that any ſhould from thence inferr that theſe Creatures have either an Articulate Voice to utter, or hands or feet to act really that which is ſo Rhetorically predicated of them: But that poor man may be affected with the Elegancy of the Spirit of God in Scripture, and obſerve the excellency

excellency of that Nature which moveth conſtantly in the Creature to the praiſe and glory of the Creatour. So the Apoſtle here writes of the Creature as of a humane perſon, hoping and expecting and groaning, not as if there were any of theſe Deſires and Groans audibly expreſſed to the ſenſe and apprehenſion of man, but only to ſhew that natural Propenſity that is in the Creature to be freed from thoſe evils that lie upon it. For as it is ſaid of a Servant, that if he may be made free he ſhould chooſe it rather, ſo doth the Creature alſo according to the nature thereof, manifeſt ſuch a kinde of Option, becauſe indeed it can take no pleaſure in that Miſery and Bondage as hath been before preſcribed.

1 Cor. 7. 21

The words of the Apoſtle, whereby the Creatures deſire of deliverance is expreſſed, are very emphatical; Firſt, he makes mention of the expectation of the Creature, and that not a naked careleſs ſupine Oſcitancy, but a vehement, greedy, longing, earneſt waiting and looking out. The Original word here ἀποκαραδοκία, being as *Pererius* calls it, *Verbum Seſquipedale*, a word of an extraordinary Size; It is a double Compound word, *viz.* of the Preposition ἀπὸ, which ſignifieth of, from, or afar off, and of κάρα, an old word in uſe among the *Greeks*, put for the Head, and ſometimes the whole Face and Countenance, and the Verb Δοκέω or Δοκάω, or both, which ſignifie to ſee, obſerve, conceive, expect; So that the ſenſe hereof ſeems to be this, Though the Deliverance that the Creature longeth for, be ſomewhat afar off, and though it be confin'd to a hard Service, yet doth ſhe *Quaſi porrecto capite*, as't were with a frequent ſtretching out the head, wait and look for that Relief which in due time ſhall ſurely come. And if there were not ſome eagerneſs in the Creatures expectation, the Apoſtle would have made uſe of another word, *viz.* Προσδοκία, which would have been ſufficient for that purpoſe, as it is in other places, *Luke* 21 26. *Act.* 28. 6. *&c.*

Again, the earneſt expectation of the Creature waiteth (ſaith the Apoſtle) which words joyn'd together carry in them a Pleonaſm, ſaith *Paræus*, adding the more weight, making the expectation the fuller of deſire. Furthermore, it groaneth and travelleth in pain, V. 22. In which words is a Metaphor, taken, as it ſhould ſeem, from Women with Childe, expreſſing the exceeding ſorrow and earneſt deſire to be delivered.

And now we may with others from hence collect, ſeeing the Holy Ghoſt

Ghoſt uſeth in this Scripture ſo many and ſuch ſignificant words, we may be bold to ſay, that he doth it not in vain; but rather that he would give us thereby to underſtand that though the Creature waiteth not, nor hopeth as we do, yet that there is in it ſome certain earneſt deſire to look for its Reſtauration. If any man think this ſtrange, let him conſider the nature of the Loadſtone, we ſee by experience that if we touch with the ſame ſtone the Pin or point of a Dial or Compaſs, and ſet the Needle or Compaſs upon it, it will not reſt till it cauſe it to ſtand directly North and South; And this is generally obſerved in all places of the known or habitable World, whether a man be upon the Sea or upon the Land, if on this ſide the Line, it will forcibly point towards the North, if on the other, towards the South, becauſe the Iron hath contracted the nature of the Loadſtone unto it, wherewith it was touched, and yet hath not the ſaid ſtone any reaſon, neither the Point of a Dial or Compaſs any ſenſe: Now then if this be true (as it is paſt all contradiction) that the Needle or Compaſs through the virtue of the Loadſtone, is by a certain affection and ſympathy ſo carried, that it ſtayeth not till it hath attained that Reſt which Nature hath appointed it, Shall we think it ſtrange that the Creature here mentioned, though void of Reaſon (having yet a greater Inſtinct given it from God) ſhould be carried forward to deſire its own Reſtitution, as the Holy Ghoſt affirmeth in this place?

The third thing to be conſidered is the time of its Deliverance, *viz.* When the Sons of God are manifeſted, that is, as I humbly conceive, (and let others that have their Conceptions free, give me therefore leave alſo to conceive) When the holy Angels ſhall appear in their Glory at the laſt Day: For they are ſo called in Scripture by way of excellency, *The Sons of God*, and theſe Sons of God have their ſeveral Offices aſſigned unto them in order to the Creatures, both in the time of their Miſery, and of their Deliverance. They are *Miniſtring Spirits*, ſaith the Apoſtle, *Sent forth to miniſter for them who ſhall be heirs of ſalvation*. And they are *Watchers* too, as they are called, *Dan.* 4 23. appointed by God to preſerve that Order which he hath ſet in the Creation againſt the Machinations of Satan, who is ſtill ſeeking to diſturb it. Hence it is conceived that they have the guiding of the Celeſtial Orbes, and the conſervation of the Elements in their due order, temper, and moderation. But very probable it is that God makes uſe of their Service and Miniſtry in the eſtabliſhment and protection

Job 1. 6. & 38. 7. *Heb.* 1. 14. *Dan.* 4. 23.

Quod ſane negari non poteſt. So Ravanellus. *Dan.* 10. 11.

tection of Kingdoms and Common-wealths in the World; And
Eph. 3.10 *Col.* 1. 16. therefore, ſaith *Paſor*, are they called by the Apoſtle Ἀι Ἀρχαὶ, that is Principalities, *Quod Deus eorum miniſterio utatur in Regnorum Gubernatione*, Becauſe of the employment which they have from God in the Government of the Nations. And as theſe Sons of God have this care of the Creature committed unto them in this time of Servitude and Bondage, ſo ſhall they in a moſt eminent manner be ſet on work in its Manumiſſion and Deliverance; For their peculiar Office it will be one day to ſever the Wicked from among the Juſt, and to take away every thing that doth offend, and them that work Iniquity, and to caſt them into the Furnace of fire, which ſhall undoubtedly for ever put an end unto the Creatures miſery; for, *Sublatâ cauſâ tollitur effectus*, Take away the Cauſe, and the Effect will follow. But this muſt not be yet, for indeed it is not meet that the Creature which is but the Servant ſhould go out free, and enjoy a Jubilee, till all the Children of the Family have had their due Service, at leaſt, not ſo long as any of the Children are in a capacity to know more and
Job. 14.14 more ſorrow; The Creature therefore muſt wait all the daies of their appointed time, untill their change come. Now the time when this ſhall be, is here very ſignificantly called the Manifeſtation or Revelation of theſe Sons of God, which word of the Apoſtle is in Travel (as *Rebecca*) with a Twin of Interpretations; for it may be taken
Ἀποκάλυψις. not only in a Paſſive ſenſe (as ſome will have it) but alſo in an Active.

Conſider it firſt Actively; Theſe Sons of God, that is, The Angels ſhall be ſent forth by Jeſus Chriſt, and employed in an eminent Work of Revelation four ſeveral waies.

Firſt, They ſhall break open the Chambers of Death, and bring out the naked Bodies of the whole Race of Mankinde, that have been there ſhut up, and laid to ſleep from the beginning of the World, not one ſhall be miſſing.

Mal. 3, 17. Secondly, They ſhall gather all the Saints, which are God's Jewels, together, and leave the Wicked, which are the droſs and dregs of the World by themſelves, thereby manifeſting the one from the other, each ſide to receive a Sentence from the Righteous Judge according to their Works.

Rom. 2. 5 Thirdly, That Righteous Judgment which ſhall then paſs muſt alſo have its manifeſtation according to the Apoſtles word, *Rom.* 2. 5.

And

And who but theſe Sons of God ſhall be the Meſſengers and Inſtruments of Juſtice at that day? So ſaith Jeſus Chriſt himſelf in the Parable of the Tares, the Reapers, that is, the Angels have their charge given them, not only to gather the Tares together, but to binde them in bundles, to burn them; and as for the Wheat, they muſt bring that ſafely into the Barn. *Mat.* 13.30

Fourthly, and above all, theſe Sons of God ſhall be employed in the manifeſtation of the Son of man, when he comes in his Glory; for they ſhall in effect proclaim the Name of the Lord before him unto all the World, as once it was, when he paſſed before *Moſes*, being in a Cleft of the Rock, *Exod.* 34. *The Lord, the Lord God, merciful and gracious, long ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin, and that will by no means clear the guilty, viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and fourth Generation*: A fire ſhall devour before him, and the Lord ſhall deſcend from Heaven, as the Apoſtle ſpeaketh, with a Shout (a Shout that will make the Earth to quake, and the World to ring) and with the Voice of the Archangel, and with the Trump of God. And what doth this imply, but that theſe Sons of God ſhall miniſter unto Jeſus Chriſt at that day, in the manifeſtation of his Glory? The Scripture we know ſpeaketh often of the Manifeſtation and Revelation of Jeſus Chriſt and his Glory, 1 *Cor.* 1.7. 1 *Pet.* 1.7.13. 1 *Pet.* 4.13. *&c.* And though it be moſt true, that the Lord will then make himſelf known by the Judgment which he then executeth, and by his appearing in his peculiar Glory; yet doubtleſs the innumerable multitude of the Heavenly Hoſtes that attend upon him at his comming, will alſo make his Praiſe glorious, elſe would not the Wiſdom of God have ſo contrived it, that his Appearance ſhould be alſo made ſolemn and formidable by reaſon of his Attendants that wait upon him. And to this purpoſe the Apoſtle ſpeaks expreſly, 2 *Theſ.* 1. 7. *The Lord Jeſus ſhall be revealed from Heaven*, But how? *With his mighty Angels in flaming fire*, or, by his mighty Angels, as the Preposition there ἐν, doth alſo ſignifie. *Exod.* 34.6,7 *Pſ.* 50.3. 1 *Theſ.* 4. 16. 2 *Theſ.* 1.7 *So* Beza *renders it, Act.* 14. 27. & 15.4

And thus we ſee how theſe Sons of God ſhall be Active in the great Work of Manifeſtation at the laſt Day. But then ſecondly, the word Ἀποκάλυψις is alſo, as hath been ſaid, to be rendred in a Paſſive ſignification, Thus, theſe Sons of God ſhall themſelves be manifeſted,

and that in two reſpects, firſt of their Nature, ſecondly of their Number.

Firſt, Their Nature ſhall be made manifeſt to the World; for though they have appeared often under ſeveral Forms, ſometimes in the ſhape of Men, ſometimes like unto flaming fire, for the comfort of the Godly, and terrour of the Wicked; yet doth it not clearly appear thereby what they are: Spirits indeed they are, Glorious and Heavenly and Immortal Spirits, created after the Image of God, of marvellous Agility, excellent in Strength, able to do Wonderouſly, beyond the power of all other Creatures in the World: Yet this and all elſe that we know of them doth not argue, but that there will be a more perfect knowledge of them at the time of their Manifeſtation; then ſhall it appear plainly what Relation they ſtand in unto God, how they come to have cognizance of things done upon the Earth, how they have been preſent in the Aſſemblies of the Saints, and aſſiſtant unto them in the ſolemn duties of Divine Worſhip and Service; then ſhall it be known and manifeſted how and wherein they have been a Guard to the people of God, to keep them in all their waies; and to conclude, then ſhall they more freely and familiarly converſe with men, not keeping themſelves at a diſtance, as he did, who reproved *Manoah*, ſaying, Wherefore enquireſt thou after my Name, ſeeing it is ſecret? So that a clear manifeſtation there will be of them in this regard.

1 *Cor.* 11. 10.

Judg. 13. 18.

Secondly, Their Number or whole Multitude ſhall then be alſo manifeſted, For the Lord Jeſus ſhall come with all his holy Angels, not only with his Legions, *Mat.* 26. 53. but his holy Myriads attending upon him. He will bring out his Hoſts by number (ſaith the Prophet) calling them all by Names, as a General doth his Souldiers on a Training day, not one of them ſhall fail. Well may it therefore be called, the Manifeſtation of the Sons of God, when there ſhall be ſuch a general Appearance of them, The Lord among them as in the Holy Place, *Pſal.* 68. 17. Thouſand thouſands miniſtring unto him, and ten thouſand times ten thouſands ſtanding before him.

Mat. 25. 31

Mat. 26. 53
Judg. 5. 14
Eſ. 40. 26.

Pſ. 68. 17.

And thus have I given my ſenſe of this Particular alſo (which I ſubmit to the examination of the Church) it being I confeſs ſomewhat ſingular, the Place being taken generally (ſo far as the narrow extent of my poor Reading doth reach) for the manifeſtation of the believing Saints, of whom indeed the Evangeliſt ſpeaketh after the like

like manner, 1 *John* 3.2. (which hath inclined Expoſitours to give the ſame Interpretation here) *Now*, ſaith he, *are we the Sons of God*, (it ſhould rather be rendred, the Children of God) *and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him, as he is.*

1 *John* 3.2

Τέκνα Θεῦ.

But, I hope, I may without offence give in my poor Judgment as I have done concerning this Scripture, conſidering, it is not inconſiſtent at all with the ſcope of the Holy Ghoſt therein, and being guided hereto by ſome certain Probabilities: Firſt, They are Angels we know, and a great multitude of them, who did at the Birth of Jeſus Chriſt proclaim Peace to the Creature, as well as Good-will towards men; the Creature therefore may be in expectation of the manifeſtation of the Angels, that this Promiſe or Salutation given by them might be made good and perfected. Secondly, It is not without ſome reaſon that the Holy Ghoſt doth uſe the different terms of Sons and Children in this Scripture, *viz.* υἱοὶ, Sons, in the 19 Verſe, and Τέκνα, Children in the 29 Verſe, eſpecially conſidering that that which is predicated of each, carrieth with it alſo a great difference too; for the manifeſtation of the Sons of God anſwers the expectation of the Creature: But the Deliverance of the Creature is not there to be terminated, but only by the liberty of the Children of God. Now there ſeemeth to me to be ſome probability that the varying of the terms ſhould imply alſo in this place a varying of perſons, *viz.* The firſt to be underſtood of the Angels of God, and the latter of the Saints, the latter word alſo being comprehenſive of the firſt, and not the firſt, in a true propriety of ſpeech, of the latter, conſidering withall what hath been before ſaid, that the Creature muſt have the Angels employed in working their Deliverance, but not the Saints. Sons being alſo fitter then Children in the bringing to paſs ſo great a Work, as delivering the Creature out of Bondage is like to be.

More might be added, but this ſhall ſuffice for the third Obſervation from this Scripture, *viz.* The time of ſatisfying the Creatures expectation, that is, at the manifeſtation of the Sons of God.

Fourthly, That which is next offered to our View, is the manner of the Deliverance of the Creature, or to what it ſhall be reduced at the expiration of its Bondage, it ſhall be delivered into the Glorious Liberty of the Children of God.

For

For it is but ſubjected ſaith the Apoſtle, Ἐπ' ἐλπίδι, in hope, or under hope of a happy change to a better Eſtate; and though this hope deferred maketh the poor Creature to faint, yet the patient abiding thereof ſhall not periſh for ever. For hope maketh not aſha-
Rom. 5. 5. med, eſpecially when it is fixed upon ſuch a ſure Foundation, as Gods Eternal Purpoſe which cannot be diſanulled. A Deliverance therefore ſhall undoubtedly ariſe unto the Creature, even as there ſhall be to the Children of God; for as in this corrupt eſtate, wherein they are involved for the preſent by the firſt *Adam*, they are both together fellow-ſufferers: ſo ſhall they together in their ſeveral Capacities be ſet at liberty, and have their Priſtine Excellencies reſtored, yea, much more enlarged unto them by Jeſus Chriſt, the ſecond *Adam*, who be-
Rev. 21. ing the *Alpha* and *Omega*, the Beginning and the End of the Creation, the ſame yeſterday, to day, and for ever, is of power ſufficient to
5, 6. make all things new.

It is indeed upon the Childrens account that the Creature ſhall be Intereſſed in that glorious Deliverance, for as the Apoſtle ſpeaks in another caſe, *Doth God take care for Oxen?* So may we ſay, doth God ſo reſpect the Creature, that is, the frame of Nature, that he will vouchſafe for its own ſake to beautifie it when it is deformed? Or, doth he altogether for our ſakes that are his Children? For our ſakes no doubt ſhall this glorious Work be accompliſhed, that even the Creature it ſelf alſo may in a free and liberal manner (which is earneſtly deſired by it) be ſubſervient unto his Glory. And thus we finde the Prepoſition here Εἰς, which is tranſlated *into*, is taken by ſome as carrying the force of another, *viz.* Διὰ, that is, *Propter*, which ſignifieth *for*, ſo reading the word thus, The Creature ſhall be delivered from the Bondage of Corruption for the Glorious Liberty of the Children of God, that is, That the Childrens Liberty might by their ſervice be the more Glorious. For as God made the Creature in the beginning for Man, and becauſe of him ſubjected it likewiſe unto Vanity, that ſo it might not even in the daies of Vanity be ſuperiour to him for whom it was created: So will he deliver it again for Man's ſake, that is, for the Accumulation and Illuſtration of his childrens Glory; Though I confeſs upon the Creature alſo it ſelf (as it is ſaid before) ſhall be conferred a Glory, which ſhall be in the proportion of its Nature a ſutable Advancement unto it, as the glory of the children ſhall be unto them.

And

And this I conceive in ſhort to be the ſenſe of the Apoſtle as to this Particular, whereby we may ſee clearly that there ſhall be a Reſtauration of the Creature, that is, as ſaith S. *Peter*, *New Heavens and a new Earth, wherein dwelleth Righteouſneſs.* Which words of new Heavens and new Earth, as they are uſed in a certain place by the Prophet *Iſaiah*, being ſpiritually underſtood, are I confeſs appliable to the ſtate of the Church in the times of the Goſpel, under the Kingdom of Chriſt, when it ſhould be ſo renewed, that it ſhould ſeem to be, as 'twere a new World, old things being done away, Types and ſhadows removed, yea, the whole Service of the former Tabernacle aboliſhed, and all things made new, 2 *Cor.* 5.17. So that in this ſenſe this Prophecy is already fulfilled. Nevertheleſs though the words of the Prophet may be ſo taken, yet we are not to confine the Spirit of God thereunto, eſpecially when he hath declared his meaning elſewhere to be of a larger extent, as he hath done in this very particular; for the Apoſtle S. *Peter* in the forecited place, Commenting upon the Prophet, ſpeaks of the new Heavens and the new Earth, as not ſo much to be ſeen in this World, as in that which is to come, his whole Scope in the ſaid Chapter tending thereunto.

2 *Pet.* 3.13.

Eſ. 65.17.

2 *Cor.* 5.17

Let then the ſpiritual ſenſe be acknowledged by us, yet that hinders not, but that the other ſenſe (*viz.* That there ſhall really be new Heavens and a new Earth at the laſt Day) may be acknowledged alſo; even as Glory is ſaid to be begun here in thoſe Graces that are ſhed abroad by the Holy Ghoſt in the hearts of the Elect, which ſhall notwithſtanding ſhine forth in its full Splendour in the Kingdom of Glory.

I hear what is objected unto this, *viz.* That in the Day of the Lord, *The Heavens being on fire ſhall be diſſolved, and paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo and the works that are therein ſhall be burnt up*, which implies a total Abolition of the Heavens and of the Earth; How then can there be ſuch a Reſtauration?

Objection. 2 *Pet.* 3.10

For anſwer to this Objection, if a late Writer may be heard, he will tell us, that this place of S. *Peter* is to be underſtood of the Deſtruction of *Judæa*, and not of the end of the World. Which ſuggeſtion of his I ſhall not for my part inſiſt upon, it being an unwarrantable Interpretation, differing not only from the Prophet before, and the Apoſtle himſelf after him in the 7th Verſe, where he clearly expreſſeth

preſſeth his meaning to be of the general Conflagration, as it were, of the Heavens and of the Earth at the Day of Judgment. That which I have to ſay unto the Objection ſhall be folded up in a two-fold Reply.

1. *Anſw.* First, We ſee the Apoſtle ſpeaks there of Heavens in the Plural Number, (οἱ Οὐρανοὶ) as comprehending all Heavens: So that if the place be to be taken in that ſenſe, as that the Heavens and the Earth ſhall ſo paſs away, as to be no more; then we muſt conclude alſo that even the Heaven of the Bleſſed, which is the Heaven of Heavens, the Habitation of Gods Holineſs and Glory, ſhall be altogether taken away likewiſe: But that is a Kingdom which cannot be moved, therefore ſurely it is not ſo to be underſtood.

1 *Reg.* 8. 27. *Eſ.* 63. 15. *Heb.* 12. 28.

2. *Anſw.* Secondly, Whereas the Apoſtle ſpeaks of the Diſſolution of theſe inferiour Heavens being on fire, and their paſſing away with a great noiſe, of the Elements alſo melting with fervent heat, and the burning up of the Earth, and the Works that are therein, the meaning is not, as if the ſubſtance of theſe Creatures ſhall be annihilated and reduced to nothing: but only that their preſent Form and quality ſhall be changed. For firſt the Quinteſſence of the Heavens is not combuſtible by any Elementary fire (if the Apoſtles ſenſe ſhould be taken with a reference to any ſuch kinde of fire) it being a moſt certain Maxime, *Cœlum à ſubcœleſtibus nihil patitur*, that is, Heaven cannot fall under the power of any thing that is below it ſelf; for being next unto the Angels, the prime Agent in Nature, it cannot poſſibly be Paſſive: And if it were ſubject to any ſuch Conſumptive fire, then ſhould that fire, which is a far more ignoble Creature, have a Being in its greateſt height and glory, when the Being of the Heavens is under a Decay, which is too great an abſurdity to be imagined by any that take pleaſure in ſearching into the great Works of the Almighty: Yea more, conſidering that the conſtant Product of ſuch fire is nothing elſe but Aſhes, it will follow that when the Heavens and the Earth are conſumed, the Aſhes thereof muſt remain in the preſence of God, as if he favoured only the Duſt of the Creatures. But doubtleſs inſtead of Aſhes, there ſhall be a glorious Beauty upon the face of Nature at that Day; which beauty even that very fire that ſhall then viſibly flame out, ſhall alſo be a means through the mighty working of the moſt High to bring forth. We will not too curiouſly ſearch into the nature of that fire, poſſibly it may be ſuch as that wherein

wherein God appeared unto *Moſes* in the Buſh, but conſumed it not, and connatural with that which took up *Elias* into Heaven, not deſtroying his body, but changing it into a glorious eſtate: In both which Apparitions, as in many more, the Miniſtry of Angels was imployed, whom, as the *Pſalmiſt* ſpeaks, God maketh a flaming fire. And therefore when the innumerable multitude of theſe Angels ſhall appear at the laſt Day, waiting upon the Lord Jeſus when he comes in his Glory, well may Heaven and Earth be then ſaid to be in a flame, and, as it were, all on fire. *Ex.* 3. 2. 2 *Reg.* 2. 11.

But let the Nature of that fire be as it is, ordered by the Wiſdom of the Creatour, far ſurpaſſing our ſhallow Apprehenſions, being ſparkles of thoſe everlaſting Burnings that are in himſelf: This fire at that day ſhall put a new Form and Quality upon the Heavens and the Earth; But how? Or what? I ſay again, we know not, neither is it indeed fit for us to know, while we are in this our preſent eſtate. This we know becauſe God hath promiſed it, there ſhall be new Heavens and a new Earth, wherein dwelleth Righteouſneſs, that is, it may be ſuch Heavens and ſuch Earth at leaſt as there was in the beginning, wherein *Adam* dwelt when he was in his Innocency. This alſo we know that the Angels who are this flaming fire, as they are now employed by God in the Ordering, Guiding, and Governing the Heavens and the Earth which now are, ſo they ſhall in the end be inſtrumental in making all things new; for they ſhall take away every thing that doth offend, and like unto fire ſeparate the Precious from the Vile, which will neceſſarily bring on a perfect Renovation: and this Renovation is that which will ſurely be the Diſſolution of the former both Heavens and Earth, ſo as they ſhall not be remembred, nor come into minde, according to the word of the Prophet. Add unto this the melting of the Elements, which the Apoſtle alſo mentioneth, (a plain Metaphorical expreſſion) what doth it imply, but that they ſhall be brought into a new form, even as Mettal when it is melted, loſeth not its ſubſtance, but only the fæculency and droſs is taken away, and the Mettal transformed into another ſhape then it had before. *Eſ.* 65. 17.

And thus in like manner the Prophet *David*, when he had ſpoken (*Pſ.* 102. 26.) of the periſhing of the Heavens doth declare what his meaning thereof was in the words immediately following, *viz.* *All of them ſhall wax old like a Garment, as a Veſture ſhalt thou change them* *Pſ.* 102. 26.

and they ſhall be changed. He ſpeaketh not of other Heavens, but the old changed into better: The wrong ſide of the Veſture is for the preſent only diſcernable; but the day ſhall come when it ſhall be ſeen in all its Glory.

Unto this we have the concurrent aſſent of Expoſitours both Ancient and Modern, whoſe words becauſe they are ſo clear and pregnant in the confirmation hereof, I judge it fit to interſert them at large as I finde them.

Holy *Hierom* upon *Iſaiah* writes thus, *Extrema illa Cœlorum mutatio, erit tantum renovatio, & illorum promotio in meliorem ſtatum*; That is, The change which ſhall be of the Heavens at the laſt Day, will be nothing elſe but their Renovation, and a promotion of them to a better eſtate. And in his Commentary upon the 102 *Pſalm*, writing on theſe words, They ſhall periſh and wax old as a Garment, gives his judgment thus, *Cœlorum iſte interitus, non erit abolitio eorum, ſed reformatio & redintegratio*, that periſhing of the Heavens ſhall not be their Abolition, but their Reformation and Redintegration.

So likewiſe *S. Auguſtine* on the ſame place renders the ſenſe thereof thus, *Peribunt Cœli in fine ſeculi, ſed non peribunt ut animalia, ita ut eſſe deſinant; ſed quia in alium ſtatum transformati, omnibus quæ nunc exercent miniſteriis, & functionibus & effectibus carebunt, ut quibus tum non erit opus homini facto jam incorruptibili, cujus gratiâ miniſteria illa exercebant Cœli.* The Heavens ſhall periſh in the end of the World, yet not as other Creatures, ſo as to ceaſe to have any being; but being transformed into another ſtate, they ſhall not have thoſe Operations, Influences and Effects, which now they have; becauſe Man, for whoſe ſake they were employed in ſuch ſervices, being made incorruptible, hath no need of them.

The aforeſaid *S. Hierom* illuſtrates his meaning by a ſimilitude, *v. g. Infans cum in Puerum creverit, & puer in juvenem, & juvenis in virum, & vir in ſenem, nequaquam per ſingulas ætates homo perit; idem enim eſt qui prius fuit, ſed paulatim immutatur & ætati priori videtur periiſſe, ſic etiam & Cœli, &c.* When an Infant groweth up to childhood, from childhood to youth, from youth to mans-eſtate, and from thence to old age, we do not ſay, in his growth and progreſs through theſe ſeveral Ages, that he periſheth from what he was eſſentially; no, he is the ſame perſon, which he was at firſt, but by degrees changed, ſo as to the preceding Age wherein he was, he may ſeem

ſeem to periſh. Thus is it with the Heavens, they ſhall be changed, which change ſhall be a kinde of periſhing, as to their former eſtate, and a diſſolution of that Frame wherein they ſtood before, but yet nevertheleſs continue in the ſame ſubſtance ſtill, which they were from the beginning.

Of the ſame judgment was *Gregory* ſirnamed the Great, *Quæri poteſt*, ſaith he, *&c.* It may be demanded ſeeing the Scripture ſpeaks one while of the eternal duration of the Earth, how it comes to paſs that another while it ſpeaks of a general Diſſolution: *Hoc tamen facile diſcutimus, &c.* This, ſaith he, we can eaſily diſcuſs and reſolve, if we conſider how, and after what manner Earth and Heaven ſhall paſs away, and how they ſhall continue; *Utraque enim hæc per eam quam nunc habent imaginem peribunt, ſed per eſſentiam tamen ſine fine ſubſiſtunt.* They both paſs away in reſpect of their preſent Form, but their eſſential Being ſhall never fail. And again, *Scriptum eſt, &c.* It is written there ſhall be new Heavens and a new Earth, *Quæ quidem non alia ſunt condenda, ſed hæc ipſa renovabuntur*, Not as if other diſtinct from theſe ſhall come in their ſtead, but even theſe that are now in being ſhall be renewed. *Cœlum igitur & tranſibit & erit, quia & ab eâ quam nunc habet ſpecie, per ignem tergitur, & tamen in ſuâ ſemper naturâ ſervatur*; Heaven therefore ſhall paſs away, and yet ſhall continue, becauſe by fire it is purged from that outward appearance and ſhape, which it now hath, but in its own proper nature ſhall ſtand for ever. *Unde & per Pſalmiſtam dicitur, mutabis eos & mutabuntur, quam quidem ultimam commutationem ſuam ipſis nunc viciſſitudinibus nobis nunciant, quibus noſtris uſibus indeſinenter alternant, &c.* And hence it is ſaid by the *Pſalmiſt*, Thou ſhalt change them and they ſhall be changed; which ultimate change of theirs they do in effect themſelves ſignificantly demonſtrate unto us by thoſe interchangeable Viciſſitudes wherewith they do inceſſantly vary in order to our uſe and ſervice: for may we not at every turn of the year behold the Earth through the Winter-froſts diſ-robed of all her gorgeous Attire, and when the Spring appears, to flouriſh in as much beauty as ſhe did before? The Heavens in like manner to be covered every day with the darkneſs of the Night, and again to be renewed by the daies brightneſs. And thus by the continual repair of theſe obvious Defects, we may take ſome gueſs of the future periſhing of theſe things at the laſt Day, and alſo of their refreſhing again by a Renovation.

Lib. 4. Diſt. 47.

In the next place let *Peter Lombard* be heard, who ſaith, *Peribit Cœlum & Terra, non ſecundum ſubſtantiam, ſed ſecundum ſpeciem, quæ immutabitur*, Heaven and Earth ſhall periſh, not in their ſubſtance, but in their outward Form which ſhall be changed.

Many more of the Ancients might be alledged, who do unanimouſly conſent unto this Opinion. So that, whatever ſome people may judge of it now, it is no Recent Device, but a Doctrine that hath been received, as a moſt Genuine Truth in former Ages; yea, and now alſo in theſe later times it hath been Aſſerted by Modern Divines. I ſhall inſtance in ſome few amongſt a multitude that give their ſuffrage hereunto.

Thus *Calvin*, *Hoc unum de mundi elementis notandum eſt, conſumptum iri tantum ut novam qualitatem induant, manente ſubſtantiâ.* This one thing is to be noted concerning the Elements of the World, that they ſhall be conſumed only by putting on a new Quality, their ſubſtance remaining ſtill the ſame. And Commenting upon theſe words of the Apoſtle, *viz.* The Creature is made ſubject to Vanity, he thus writeth, *Dubium non eſt quin vanitatem opponat integræ naturæ, &c.* It is not to be doubted but that *S. Paul* oppoſeth the preſent Vanity of the Creature to that perfect Nature which ſhall appear in it hereafter.

Thus *Polanus*, *Erunt Cœli novi quia renovati, ſed novis qualitatibus, non ſubſtantiâ.* There ſhall be new Heavens, becauſe they ſhall be renewed; but how? Not with a new Subſtance, but new Qualities.

Thus *Bucanus*, *Poſt judicium ſeu reſtaurationem omnium rerum ſedes & locus beatorum erit non ſolum in Cœlis, ſed etiam in terra.* After the Judgment, or the Reſtauration of all things, the ſeat and place of the Bleſſed ſhall not only be in the Heavens, but alſo in the Earth.

Thus *Ameſius*, *Ignis purgando & innovando mundo deſtinatus, non antecedet judicium, ſed ſequetur*, That fire ordained for the purging and renewing of the World ſhall not precede the Judgment, but follow it. And again, *Elementa non erunt ſublata ſed mutata*, The Elements ſhall not be quite taken away, but changed.

Gomarus after many Arguments that he produceth to this purpoſe, concludeth, *Mundus non in nihilum, ſed in meliorem ſtatum eſt redigendus*, The World in the end is not to be reduced to nothing, but into a better eſtate.

H. Grotius in like manner, *Libertatem à vanitate ſive interitu accipiet.*

cipiet tunc κτίσις, cum filii Dei ad gloriam illam æternam pervenient. Solent boni patres in honorem filiorum etiam ſervos eorum ornare. The Creature ſhall be delivered from Vanity and Deſtruction, when the Children of God have attained to that Eternal Glory, even as good Fathers are wont for the honour of their Children to put ſome Ornaments upon their Servants.

Piſcator alſo upon the ſame place writeth thus, *Cœlum & Terra innovabuntur, quum Patefiet Gloria filiorum Dei*; Heaven and Earth ſhall then be renewed, when the Glory of Gods Children ſhall appear. *Ravanellus* likewiſe a late Writer in his *Bibliothecâ Sacrâ*, ſaith, *Etiam Terra quoad ſubſtantiam erit Eterna*, Yea the Earth in reſpect of its ſubſtance ſhall be Eternal. Rom. 8.

Laſtly, To name no more; *Brentius Hom.* 53. *in Luc.* thus argueth, *Num Cœlum & Terra tranſibunt ita ut nihil eorum omnino maneat? Minime omnium, non tranſibunt omnino, ſed mutabuntur, abjicient veſtimentum corruptionis, & induent novam veſtem incorruptionis. Futura quidem Cœli ac Terræ mutatio, non autem in totum abolitio*: Shall Heaven and Earth ſo paſs away that nothing of them ſhall remain? No verily, they ſhall not altogether paſs away, but they ſhall be changed, they ſhall caſt of the Garment of Corruption, and put on a new Robe of Incorruption. There ſhall indeed be a change of Heaven and Earth, but not a total Abolition.

I have not here mentioned any of our own Writers (who notwithſtanding) many of them Grave, Learned, and Reverend Divines, whoſe Works praiſe them in the Gates, do unanimouſly Aſſert the ſame Doctrine.

And thus we ſee the concurrent Judgment of Writers both old and new inclining this way, *viz.* That it is the Σχῆμα only, as the Apoſtle's word is in another place (1 *Cor.* 7. 31.) and which ſome conſtrue to this very purpoſe) The Figure, the Habit, the Form and Faſhion of the World that ſhall hereafter paſs away, not the Subſtance, Nature and Eſſence of it; for that ſhall be purified and perpetuated in Glory to all Eternity. And though the Scripture ſpeaks of a Conflagration, Diſſolution, and Preterition, which they, who are of a contrary judgment in this Point, do much inſiſt upon; yet ſince they ſpeak no where of an utter Abolition or Annihilation, we may with ſafety abide by what we have declared.

But here take this Caution, it behoves us in theſe matters to be wiſe;

wiſe according to ſobriety, and in all humble modeſty to content our ſelves with this general diſcovery of the renovation and reſtauration of the World; for we ſee the Apoſtle ſpeaks of it in the general term of the Creature, meaning the frame and fabrick of the World, (as hath been ſaid) conſiſting of Celeſtial and Elementary Regions. Now if we ſhould enter too curiouſly to ſearch what Creatures elſe of the World ſhall be reſtored, what place ſhall contain them, what actions they ſhall have, what properties they ſhall be endued with, wherein they ſhall be ſerviceable and uſeful to the Glorified Saints, *&c.* If we ſhould, I ſay, launch out to venturouſly into this Deep, we ſhall not have the Cynoſure of the word to guide us, and ſo ſhall certainly fall upon the flats of our own fooliſh Imaginations, or run deſperately upon the Rocks of moſt dangerous errours, ſuch as *Cerinthus* and the *Chiliaſts* have done. It is enough for us that we have this general diſcovery made of the Minde of God herein, *viz.* That the Creature ſhall be reſtored and delivered from the bondage of corruption into (or for) the glorious liberty of the Children of God; and that a reparation ſhall be made by Jeſus Chriſt of that which ſin hath ſo much defaced and diſordered.

And now to conclude; Doth not all this evidently ſpeak out, that Chriſt will not fail in the exerciſe of his power over the World? But as he began to manifeſt it in the Creation, and to continue it in the preſervation; ſo he will perfect it in the reſtauration of all things, declaring himſelf thereby mightily to be the Son of God, Yeſterday, to Day, and the ſame for ever.

But before we diſmiſs this Point, Let us as we have done with the former, bring in ſome few Corolaries to wait upon it; for it is not fit that a doctrine of ſo noble a ſublimity ſhould be without Attendants that may ſome way be uſeful for the Church of God.

The firſt then that appears comes with a rule or a rod to rectify an old errour newly revived: For if this truth be admitted, as it muſt unleſs wee will ſhut out the Lord Jeſus Chriſt from a moſt eminent part of his Glory, that is then an Errour to be exploded and repented of, which is very confidently maintained by many in theſe times concerning that outward Glory, made up of a temporal peace, ſafety and happineſs, with an affluence of all good things, which they have imagined the Saints ſhall here in this life be Partakers of before

before the end of the World, grounding their opinion upon ſuch Places of Scripture which make mention of this reſtauration that we have inſiſted upon. But if this Reſtauration ſhall not be till after the general Judgment (as hath been made to appear) I hope ſuch Perſons who have been of that erroneous perſwaſion, will finde cauſe hereafter to be of another Minde. I will not deny but that upon the downfal of that Man of Sin, the Church may ſhine forth in a more beauteous luſtre in reſpect of ſpiritual Glory before the end commeth, then now at this preſent, can be diſcerned in her: but whatſoever that may prove, it ſhall certainly be attended with much trouble from the World, and from the Divel; for the promiſes that are made to the Church while ſhe is Militant, are accompanied with this Proviſo, viz. That *ſhe muſt look for Perſecution.* And therefore to look for a Kingdom of Saints here which ſhall continue a thouſand years free from troubles, is ſo Vain a thing that methinks without a ſtrong deluſion of Satan, it ſhould not enter into the hearts of any that pretend to be acquainted with the Counſels of God in his Word. It is not meet that the Spouſe ſhould finde her way through Eaſe and Pleaſure, when her Lord is gone before through much Labour and Sorrow. *The Diſciple is not to be above his Maſter, nor the Servant to be above his Lord: It is enough for the Diſciple that he be as his Maſter, and for the Servant that he bee as his Lord*: If the Maſter of the Houſe was rejected and deſpiſed by Men, yea made *a Man of Sorrows* while he was here upon earth; how much more ſhould the ſame Lot befal thoſe of his houſehold? It will aſſuredly be the Glory of the Church, while ſhe is in her warfare to be ſtill in the feild, fighting the Lords battels, and to reſemble the Captain of her Salvation who went through Water and Bloud and was made perfect by ſufferings. For him, *He ought* (as he ſaid of himſelf) *to ſuffer and ſo to enter into his Glory*: And ſurely the Church muſt follow the ſame way, if ever ſhe will be Glorified with him. Shee ſhall indeed drink of the ſame cup with him, and be baptiſed with the baptiſm that he is baptiſed with; but to ſit together with him in his Throne of Triumph, this undoubtedly ſhall not be till all the enemies of them both ſhall be ſubdued, nor till his Teſtimony be given of her conſtancy and fidelity to him before his Father, and before his Angels, nor till the final ſentence be pronounced, which ſhall be her ſolemn admiſſion and inſtalment into her Triumphant Glory. And

Mar. 10 30
2 *Tim.* 3. 12

Eſ. 53. 3

Luk. 24. 26
2 *Tim.* 2. 12
Mat. 30. 23

And this Order muſt and ſhall be held and continued, whatſoever vain Perſons do deeme or dream of a prepoſterous inverting of it; wch inconſtancy though it be common amongſt Men, yet would be very uncomely for the God of order. The Marriage feaſt that is to be kept betwixt Chriſt and his Spouſe is by the Spirit of God ſweetly called a Supper, And why? *Eo quod eſt ultima refectio*, ſaith one, becauſe it is the laſt refreſhing, wherein all labour and travel being ended, and care laid aſide the Church ſhall enjoy everlaſting quietneſs. But when is it, that the people of God ſhall reſt from their labours? Surely not till ſuch time as they die in the Lord, *Rev.* 14. 13. And then when all the Gueſts are meet together, the Lamb and his Bride taking their fills of love each with other, then and not before is every evil removed, all tears wiped away, the righteous Souls of the Elect ſhall be no more vexed with the wickedneſs of impure Sodomites, then ſhall they complain no more of the thorn in the fleſh, nor the body of death, nor ſing any more that jarring and lugubrious Song, Why art thou caſt down O my Soul, and why art thou diſquieted within mee? For their Souls at his Supper are ſatisfied as with marrow and fatneſs, then ſhall there be no more wily Serpent to beguile them, no wraſtling with temptations, no ſtrugling with fleſh and bloud, the onely exerciſe then will be to rejoyce, to triumph, to ſing Hallelujah's to the Lamb, who hath invited and brought them to this Supper, which ſhall be a continual Feaſt unto them to all Eternity.

Rev. 19 9. Ludolphus

Let then Fift *Monarchy* Men and *Millenaries* go and learn better to conſtrue the meaning of the Spirit of God in thoſe ſcriptures, wherein they have hitherto been groſſely miſtaken: as in that concerning the Stone cut out without hands in the Prophecy of *Daniel*, and that concerning the Thouſand years in the Prophecy of the Evangeliſt; for that Stone is already become not onely the Head of the Corner, but a great Mountain alſo, and hath filled the whole Earth; and the thouſand years, if not already Expired and Superannuated, yet of too narrow Limits to be a Boundary for that Kingdom which ſhall ſtand for ever; and the reſtauration of all things which is to come is not within the compaſs of their Reckoning, but ſhall certainly be when time ſhall be deplumed of all his feathers of years and moneths, *&c.* and return again into the Womb of Eternity.

Dan. 2. 34. *Rev.* 20. 4. 6.

The

The Second Reſultancy holds out a Mirroir wherein we may ſee the Excellency of our Creation. Though we be now brought very Low, being in reſpect of our frailty like unto the Beaſts that Periſh, yet (*ſuimus Troes*) we had a Glorious Dominion given us of God over the works of his Hands, as they were in their pureſt Being, when none of the Works of the Divel were Mingled with them, and as they ſhall bee again, when they have paſſed through the Fire, cleanſed from all the Droſs, which now Hangs upon them; A Dominion to which the Creature was willingly Subject, which was their Glory, and as it will be alſo hereafter, when it ſhall delivered from the Bondage of Corruption: A Glory in ſome reſpect like unto that which the Saints, whom the King of Heaven delighteth to honour, ſhall enjoy after the general Judgment unto all Eternity; for, ſo much doth that Reſtitution which the Apoſtle mentions imply: A Life (not much Inferiour to the Angels) wherein there was a Familiar Converſe with God himſelf, the Light of God's Countenance ſhining clearly without the leaſt Eclipſe upon Man, and Man beholding (not as in a Glaſs, but with open Face) the Glory of God, was (not changed) but ſtood firm in the Image of God with Joy unſpeakable and full of Glory.

Excellent indeed was that Eſtate, and admirable was that Honour in which our firſt Parents ſtood for a time; I will not, nor cannot ſay how long, but probable it is, that it was longer then it is commonly conceived to be: For beſides that the ſixth Day is concluded by *Moſes* with theſe words, *And God beheld all that he had made, and loe it was exceeding good, ſo the Evening and the Morning was the ſixth Day.* Gen. 1. 31. And beſides the variety of things done after their Creation, which required ſome Tract of time for their performance, Beſides theſe Conſiderations, I ſay, which are not to be ſleighted, that liberty which God gave unto *Adam*, grounded upon a Command, freely to eat of every Tree in the Garden (excepting only one) was made uſe of by him, as the words of *Eve* to the *Serpent* do import, before their tampering about the forbidden Fruit: *We may* (ſaith ſhe) or *we do eat*, as it is commonly read *Veſcimur*, of the Fruit of the Trees of the Garden, *but of the Fruit of the Tree which is in the midſt of the Garden, we eat not:* And what is the meaning of *We eat?* but this, we are wont to eat, or we have according to God's Command, and his gracious Indulgence and permiſſion, taſted of every Fruit of the Garden beſides this. Which being ſo, I demand how this could be done in that ſhort Gen. 2. 16, 17.

time of the latter part of that day wherein they were Created? Surely the taſting of all ſo ſoon could hardly be juſtified from Luxury and waſte, of which they were not guilty in that their innocent and ſinleſs eſtate; and it ſeems to be very unlikely that they would offer to taſte of the Fruit forbidden, until they had taſted of the reſt: Then alſo it might be ſuppoſed, they were well prepared for Satan's temptation; for then and not till then, the commendation of the forbidden Fruit, as of a more excellent kinde then any of the reſt of which they had formerly eaten, might the better allure them both to touch and taſte.

Dr. Twiſs. The conſideration whereof may be a ground for this Conjecture (wherein I have the Concurrency of a late learned Divine) *viz.* That they continued ſome while after the day of their Creation in that excellent Glory. Which I note the rather, becauſe God's goodneſs to his Creatures, which he had ſo beautified with his own Image, ſhould have as large an extent, as poſſibly can be upon good terms imagined by us: And why we ſhould limit it to a ſhorter time, then is revealed, I ſee not; yea, and the greater was our ſin, that after we had ſome large experience of this great Glory, wherein Divine Goodneſs had put us, we ſhould through our abſurd folly deprive our ſelves of it.

This for the ſecond Conſideration ariſing from the ſaid Doctrine.

The third brings a Light in her hand to guide us in the firſt Reſurrection, and to ſhew us the Glory of the ſecond.

Firſt, we are hereby taught to fit and prepare our ſelves againſt this time of Reſtauration, *viz.* By raiſing up our dull, heavy, and carnal hearts from this preſent evil World, where they are too apt to lie groveling; and by ſetting our Affections on things above, and upon this Comfortable time of Refreſhing, wherein the Lord Jeſus will freely and fully manifeſt his love and faithfulneſs unto his beloved people. And indeed ſeeing that theſe things ſhall be diſſolved and again reſtored, What manner of perſons ought we to be in all holy Converſation and Godlineſs? Scarce any among us, I dare ſay, but do look for new Heavens, and new Earth, that is, expect Salvation in the Day of the Lord. But can we be ſo deluded as to think that the old *Adam* ſhould bring us thither? A Deluſion notwithſtanding it is, wherewith multitudes are miſerably deceived. But beloved Brethren let it be remembred that the flaming Sword which keeps the Way to the

the Tree of Life, will never ſuffer any to enter there under ſuch a Conduct. There muſt dwell nothing but Righteouſneſs, neither ſhall there in any wiſe enter into it any thing that defileth, nor whoſoever worketh Abomination or maketh a Lye. If therefore we carry our ſins along with us, we ſhall certainly ſtand without amongſt Dogs, and never be admitted. *Rev.* 21. 27

Rouze up thy Soul therefore, O poor Sinner, and with Indignation ſhake off whatſoever it be that may hinder thee from having a part in that Glory that ſhall be revealed: For be aſſured the Lord Jeſus Chriſt will never ſuffer his new Creation to be ſullied with the leaſt ſpot or ſtain of Uncleanneſs; He will not have his poor Creature to be ever groaning: and when he hath once freed it, it ſhall be freed for ever; none but the new Creature ſhall be the Inhabitant of his new Creation. Let all old things then be done away both in our hearts and in our lives, and let all things become new. I ſhall conclude this firſt Branch with that excellent Gloſs of Mr. *Calvin* upon that of the Apoſtle, 2 *Pet.* 3. 10. *Non ſubtiliter de igne & procellâ, &c. Diſputare voluit Apoſtolus, ſed tantum inde elicere exhortationem (quam mox attexit) nempe ut enitamur nos quoque ad vitæ novitatem.* The Apoſtle's deſign is not ſubtlely to argue about the fire, *&c.* that ſhall be at the laſt Day, but from the conſideration of the change that ſhall then be, to draw forth an Exhortation to perſwade men to newneſs of life. So ſay I, let us not buſie our ſelves about too curious an inquiſition after the manner of that change that ſhall be made of the Heavens and of the Earth, rather it ſhould be our care according to the advice and warning of the Apoſtle, that ſeeing we look for ſuch things as new Heavens and new Earth, to give all diligence that we be found of him, who is the faithful Authour of this Change, in peace without ſpot and blameleſs. And thus are we guided by this Doctrine to the firſt Reſurrection. 2 *Pet.* 3. 14

Secondly it will ſhew unto us ſomewhat of the Glory of the ſecond: For according to the Power and Wiſdom of the Workman, ſo is the Work to be expected that cometh out of his hands; if he be able and expert in his Art whatſoever it be, his Work will be anſwerable. Now it is to be preſumed that Jeſus Chriſt who is the Wiſdom of God, and the Power of God, will like himſelf produce a moſt glorious Work in his Reſtauration of all things: for herein alſo he will be the ſame which he was from the Beginning. What therefore the Pro-

phet ſpake in a certain place, may very well be applied to this purpoſe, *Since the beginning of the World* (for in the beginning there was ſome kinde of reſemblance of that Glory which ſhall be) *Eye hath not ſeen* (as the Apoſtle renders it) *nor Ear heard, neither have entred into the heart of man the things which God hath prepared for them that love him.* The Eye of man hath ſeen much, the Ear perhaps hath heard more, but the Heart conceiveth more then Eye hath ſeen, or Ear heard; but Eye, Ear and Heart are all too narrow to comprehend or deſcribe the exceeding weight and ſuperlative Greatneſs of that fulneſs of Glory. It may ſuffice that it is of his wiſe and powerful ordering, who is the ſame yeſterday, to day, and for ever. In the 14 of *S. John*, the Lord ſpeaketh to his Diſciples in theſe words (which have a meaſure that reacheth unto all Believers) *I go*, ſaith he, *to prepare a place for you*, a place with himſelf, that where he is, there alſo may his people be. Being then, I ſay, of his preparation, who is the Lord of Glory, and of his Prepoſſeſſion too, how can it poſſibly be but exceeding Glorious? Kings do not uſe to erect Cottages, but ſet forth their Magnificence in ſumptuous Buildings. How ſtately then ſhall that place be which is prepared by Jeſus Chriſt the King of Glory? *It was* (as he himſelf ſaith elſewhere) *prepared from the foundation of the World*; Yet after ſome thouſands of years, he ſaith again, I go to prepare a place for you. (Once more behold here by the way how Jeſus Chriſt is ſtill ὁ αὐτὸς, The ſame) that excellent Work which he made and prepared at firſt, and which was afterwards loſt and forfeited by man's Diſobedience, he will now prepare it again for all thoſe that believe in him; for in him there is no variableneſs, nor ever ſhall be.

Eſ 64.4. 1 Cor. 2. 9. John 14. 2. Mat 25.34

That Preparation therefore that is to be made, will be it ſeems in part the Reparation of that which was made in the Beginning: In part, I ſay, for it will not become us to mete out, or to ſet Bounds to this great Work of Chriſt by any Topographical Delineations, otherwiſe then we have the Word to guide us; neither indeed can we poſitively determine what it ſhall be: *It doth not yet appear*, ſaith the Evangeliſt, *what we our ſelves ſhall be*, though for the preſent we be the Children of God; And what the Glory was of our firſt Creation, we are not able in this our low eſtate to finde out, much leſs do we know what that Glory is which Chriſt is preparing. But notwithſtanding, this is certain (becauſe it is revealed) there ſhall be

1 John 3.2

new

new Heavens and a new Earth, wherein dwelleth Righteouſneſs; and where Righteouſneſs dwelleth, there muſt needs be great Glory: For if Righteouſneſs here, where ſhe is but a Forreiner, and meets with many checks, exalteth a Nation (as *Solomon* tells us) much more will ſhe Adorn and Beautifie the place of her own Habitation, where ſhe ſhineth without any Eclipſe, and where ſhe ruleth without any Diſturbance or Reſiſtance whatſoever. *Pro.*14.34.

A moſt Glorious Proviſion doubtleſs it will appear to be, which will alſo abundantly ſatisfie. When God was about to bring his people into the Land of Promiſe, he tells them what was prepared for them, *viz. Great and goodly Cities which they builded not, Houſes full of all good things, which they filled not, Wells digged which they digged not, Vineyards and Olive Trees which they planted not*, all ſhould be made ready to their hands againſt their coming thither; ſo ſhall there be a preparation made by Jeſus Chriſt for the Saints in the life that is to come, of all things whatſoever their Souls can deſire. *Deut.*6.10, 11.

And ſince we have made mention of this Land which the Lord promiſed to give unto his People, when he brought them up out of *Egypt*, and which is indeed a Symbol of the Eternal Inheritance, let us proceed a little further in this matter, confining our Meditations to a ſhort Parallel between that Land and the Celeſtial *Canaan*, which ſhall be given to all that are *Iſraelites* indeed for their everlaſting Poſſeſſion.

In the third Chapter of *Exodus*, God tells *Moſes* that *he would bring his People unto a good Land and a large, unto a Land flowing with Milk and Honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuzites.* Now ſince that Heaven and Earth, as they are prepared by Jeſus Chriſt, ſhall be the Receptacle of the Saints hereafter, let us in a ſhort Survey ſee how they will both anſwer their Type in the ſeveral parts thereof. *Ex.*3.8.

Firſt, for Heaven, It is ſurely a good Land (to ſpeak of it by way of Alluſion, the Holy Ghoſt in Scripture leadeth us herein, and that in this very Particular, calling Heaven a Country) Good in reſpect of Vicinity; for where there are good Neighbours, the place is commonly by thoſe that are good the better liked. Now in Heaven there dwells Goodneſs it ſelf, a good God, and a good Saviour, good Angels, and good Souls, All very Good. As it is therefore a part of the *Heb.*11.16.

the Torment which the Damned ſuffer in Hell to be ever in the Company of evil Angels and ugly Devils: ſo ſurely is it a great happineſs to be ever in the ſweet Society of Saints and glorious Angels, nay, of God himſelf. Good then in reſpect of good Neighbourhood; good alſo in reſpect of the abundance of good things that are there: flowing, I ſay, not with Milk and Honey, but with Joy unſpeakable and full of Glory.

There are good things for the Soul, and good things for the Body (which being largely laid open by others, we ſhall not inſiſt upon them here) There is the Tree of Life, and the Tree of Knowledge of Good, but not of the leaſt Evil whatſoever. How good is it to *Eſ.* 33. 17. behold the King in his Beauty, to ſee God as he is in his Glory? This *1 John* 3. 2. is the *Ne plus ultra* of the Soul, hitherto ſhe aſpires and no further; For in his preſence is fulneſs of joy, and at his right hand are pleaſures for evermore. This is the Priviledge of that place alone, and therefore ſurely it is very good; ſo good, that it is impoſſible it ſhould be better, and impoſſible alſo for us that are ſo evil, as yet fully to know it. Well was it therefore ſung in that Anthem of old, *Quis Chalcedon? Quis Jacinthus? Norunt illi qui ſunt intus*; When once we come to taſte of this Goodneſs, and to drink of the River of theſe Pleaſures, we ſhall then ſee that clearly, which now we can ſee but through a Glaſs darkly.

It is alſo a large Land, ſo large that no hand but his that ſtretched it forth can be able to mete it out; though there have been ſome who have too vainly buſied themſelves in calculating the Dimenſions of it. Some have undertaken to ſet out the extent of it thus: As the Element of Water is ten times bigger then the Earth, the Air ten times bigger then the Water, the Fire ten times bigger then the Air: So with the like proportion each Heaven bigger then another: *Eſ.* 40. 22. And thus do the Graſhoppers of the earth skip beyond their Line, who becauſe they can, as they think, beſtride the Molehil of their own Element from whence they were extracted, will preſume alſo to take the length of the ſpan of God's right hand. But away with this Arrogancy, far unbeſeeming thoſe that dwell in houſes of Clay, rather indeed ſhould our thoughts be ſwallowed up with aſtoniſhment, when we take into our conſideration the largeneſs of the Place; and our affections likewiſe ſhould be enlarged towards it, remembring what *John* 14. 2 our Saviour calleth it, *His Fathers Houſe, wherein*, as he ſaith, *there are*

are many manſions: Therefore it muſt needs be very great. We ſee how it is here in this life, according to the greatneſs of perſons, ſo commonly are their houſes enlarged: Even the rich Fool in the Goſpel, when he perceived the world coming in faſt upon him, he preſently concludes to pull down his Barns, and to build up greater: And when *Nebuchadnezzar* grew to be Great in the earth, Oh how he prides himſelf in the ſutableneſs of his Neaſt? *Is not this great Babylon*, ſaith he, *that I have built for the honour of my Majeſty?* Thus do ſilly men ſtand like Cocks crowing upon their Hillocks, applauding themſelves in the largeneſs of their Train and Elbow-room, which they have obtained in the world, anſwerable forſooth to the heighth and greatneſs of their Spirits; when yet notwithſtanding, poor Creatures, they are but walking pieces of earth; and a ſmall Ell poſſibly of that ground which they tread upon, will one day be big enough to hold them. Well then if this be the manner of men to have Houſe and Land here agreeable to their little Greatneſs, how great and large is that place, where the great God himſelf dwelleth? And where he will gather his Children together into their Manſions ordained for them? Surely it is beyond all expreſſion, beyond all admiration. We ſhall indeed come to ſee and know it in that day when we walk the Round with Jeſus Chriſt who will certainly then ſhew unto us all the Glory and Beauty of his Houſe, which yeſterday, that is from the beginning, he built and created, and now again in his faithfulneſs is gone to prepare for us, but till then we muſt not be too buſie in our ſhallow apprehenſions of it.

Luke 12. 18.

Dan. 4. 30.

Thirdly, As it is a good Land and a large, ſo it is the place of the *Canaanites*, and the *Hittites*, and the *Amorites*, and the *Perizzites*, and the *Hivites*, and the *Jebuzites*, that is, the place of the Angels that ſinned, and *which kept not their Principality*, but *left their own habitation*, as the Apoſtle *S. Jude* ſpeaketh, whom God threw down into Hell, delivering them into Chains of darkneſs to be reſerved unto Judgment. I do not, nor dare not ſay as ſome, that one ground of God's election of men unto life was to fill up that place in his Preſence, which was made void by caſting out the reprobate Angels, and that ſuch a number of elect Saints ſhall come in their ſtead, and no more. Theſe are but the froathy Conceits of men of corrupt mindes, who will be wiſer then *Daniel*, and no ſecret muſt be hidden from them. But this I ſay, that in this particular alſo, as well as in the former

Jud. v. 6. τὰς ἀρχὰς. *2 Pet. 2. 4.*

Ezek. 28. 3

former, the Parallel holds between the Land of *Canaan*, and the Celeſtial Inheritance; for as God did plant his own choſen people in that
Deut. 7.1. good Land, from whence he drove out the Heathen, that were the Inhabitants thereof, Nations greater and mightier then they: So will he ſurely bring his Saints into that heavenly Country, which he hath promiſed to give unto them, from whence thoſe Angels (whoſe
Amos 2.9. height was like the height of the Cedars in compariſon of ſuch a poor ſhrub as man is) were for their Rebellion driven into perpetual baniſhment.

Moreover, as Heaven, which God will give unto his people at the laſt day (being purchaſed and prepared for them by Jeſus Chriſt) may in ſome reſpect be likened unto *Canaan*, ſuch as hath been mentioned; ſo that new Earth, which is alſo to come, may in like manner be reſembled unto it. It is not ſafe to ſpeak of what we have not ſeen, nor to make other diſcoveries concerning this matter, then ſuch as the Holy Ghoſt hath already made. This we may ſay, ſeeing there ſhall be a new Earth wherein dwelleth Righteouſneſs, we may affirm it ſhall undoubtedly be a good Land: Abounding, I ſay not again with Milk and Honey, but with ſuch ſtore of Delights, as are proper for Glorified Saints, who ſhall ſtand in no need of any bodily ſuſtenance from the Creature, as they do here in this life. And what a good Land will this be, when there ſhall be nothing in it that doth offend, all the Carkaſſes of the Reprobate purged out of it, and that Curſe which God laid upon it at the beginning quite taken away.

It ſhall alſo be a large Land, even the whole compaſs of the Earth, ſhall, at that day to the uttermoſt parts of it, be the Saints Inheritance,
*Pſ.*37. 11. that promiſe being then perfectly fulfilled, *viz.* That *the meek ſhall*
*Mat.*5. 5. *inherit the earth.* That which is now the place of the *Canaanites*, and of the *Hittites*, and of the *Amorites*, *&c.* That is to ſay, of all the Wicked and Unbelievers in the World, ſhall be unto the Godly for an everlaſting Poſſeſſion, and that in a more noble and more excellent way, then it is now unto any, whom for the preſent *Mammon* dandles upon his knee, as his moſt beloved Darlings.

Nay further, when there ſhall be no more Sea, as it is ſaid, *Rev.* 21.1. (which place according to the concurrent judgment of ſundry Divines, is to be underſtood literally, as well as figuratively) That fire (whatſoever it may be) at the Worlds end poſſibly drying it quite

quite up, this earthly Inheritance will certainly be then much more enlarged far beyond the narrow extent of what hath been before poſſeſſed by the Sons of men. Behold then, O ye Children of men, what a Glory is prepared for you by Jeſus Chriſt at that great Day of Reſtauration! Glory in Heaven and Glory in Earth, Glory for your Souls and Glory for your Bodies, wherein you will have the advantage of the glorious Angels in a ſpecial reſemblance of Jeſus Chriſt, whereof they are not capable; for your Bodies though they be vile for the preſent in regard of their Original, ſhall then be made like unto Chriſt's glorious Body; and your Bodies and his alſo being Originally taken out of the earth, the earth alſo ſhall be given you as a meaſure of Glory above that of the Angels for your Inheritance. Go up now to *Piſgah*, and in a Spiritual Rapture take a view of your Inheritance before you enter into it. An Inheritance glorious and honourable, wherein you ſhall be Co-heirs with the Lord of Glory; an Inheritance ſafe and ſure, free from all Intruſions and Encroachments of the World, the Works of the Devil being all deſtroyed, and the Works of the Earth utterly burnt up, that is, all the Oppreſſions, Pollutions, Snares, Inſinuations, Perſecutions of wicked men and Devils, which formerly troubled you, come to a perpetual end; an Inheritance *Durante vitâ*, to hold ſo long as Eternity it ſelf laſteth, where there are many Manſions, common to all thoſe that are accounted worthy to obtain that World; for *Meum & Tuum*, theſe terms Mine and Thine (which make ſuch a ſtrife in this World) ſhall not then be once named amongſt them, as a Language out of uſe, and improper for that Country which is a place of Glory. What ſhall be mine, ſhall be then Yours that now read what is here written, and what ſhall be yours, though you be now Princes of the Earth, ſhall then alſo be mine, though I be now of a lower degree; for we ſhall be all of a Society in this Inheritance, Fellow-heirs and Fellow-citizens together, and of the Houſhold of God, united according to a moſt perfect Pattern by an indiſſoluble Bond, even as the Father is in the Son, and the Son in the Father, yea more united together in them, as our Center, wherein all the Lines of our Union and Fellowſhip do meet, for ſo much doth the ſame Text witneſs unto us.

Phil. 3. 21.

1 *John* 3. 8
2 *Pet.* 3. 10.

John 17. 21.

What ſhall we then ſay to theſe things? If Heaven and Earth with all that is therein deſirable will ſatisfie us, we ſhall be fully and perfectly happy. And now let us admire and adore the Lord for

this his conſtant and unchangeable Goodneſs, and for his wonderful Works, which he hath done from the Beginning, and will alſo do to the Worlds end, even unto all Eternity, for the Children of men: Certainly who ſo is wiſe amongſt us will obſerve theſe things, and ponder this Superlative exceeding weight of Glory that is prepared for them; which whoſoever doth with a quiet and holy dependance upon God for it, they ſhall underſtand more of the loving kindneſſes of the Lord, far ſurpaſſing that which is here but poorly and with a narrow and ſtraitned Spirit revealed unto them.

But as for the Fools of the Earth that will not leave their folly, but moſt unthankfully (like the people of old who deſpiſed that good and pleaſant Land, that Land of Deſires, *Pſal.*106. 24.) will ſuffer themſelves to be bewitched with this preſent evil World, and putting away from them their own Mercies, chooſe Death rather then Life, they ſhall moſt aſſuredly reap the fruit of their own Option in the latter end, unleſs they will learn betimes to be wiſer, and make a better choice. For what elſe can be expected, when Chriſt hath prepared ſo Glorious an Inheritance for men, in whom he profeſſeth to have a peculiar Intereſt, and they ſhall lightly regard it? And when there is a fire, an everlaſting fire, prepared for the Devil and his Angels, whom his Soul abhorreth, and men ſhall wilfully plunge themſelves into it? O fooliſh people and unwiſe who hath deluded you? A wretched Covetouſneſs you will undoubtedly finde it to be in the end, to be intruders upon the Devil; a woful ambition to be Uſurpers upon Damnation; and a folly not to be parallel'd unleſs it be by the reprobate Angels, to leave your own Habitation ſo Glorioufly repaired for you by Jeſus Chriſt (who not only Created you but Bought you at a dear Rate) everlaſtingly to dwell in. Surely it were much better for you to ſtand your ground, and to preſerve your Intereſt with all your ſtrength, preparing your ſelves againſt the time, when an entrance ſhall be miniſtred unto you abundantly into that everlaſting Kingdom, *waiting for the Adoption, a Glory* above the Creatures expectation, *viz. The redemption of our body*, when Body and Soul ſhall be reunited again, and all things ſhall be ours in their perfecteſt Beauty, purged throughly from that droſs and corruption which now ſticks upon them.

*Pſ.*106 24

John 1.11

*Mat.*25. 41.

*Rom.*8.23.

This, I ſay, ſhould be our chiefeſt Ambition next unto God's Glory; and if we were wiſe, would be our utmoſt endeavour: for then ſhall

ſhall we be with Chriſt which is beſt of all, then ſhall we experimentally finde the bleſſed effects of his immutable love towards us unto all eternity, then ſhall the Creature yield unto us not a groaning Subjection, but a willing and a cheerful Subjection, rejoycing that it hath ſomewhat in it that ſhall conduce to the advancement of our Glory. O let the conſideration hereof work in us a holy Indifferency towards the things of this preſent life. What though ſome be poor and of low account in the eyes of the world? yet let not the hearts of ſuch be troubled at it; for our Lord when he comes if he finde them doing his will, will make them as well as others who abound in wealth, Rulers over all that he hath. *If Riches encreaſe, let us not ſet our hearts upon them:* Or if they decreaſe and take to themſelves wings and flie away, let us not be guilty of ſuch folly, as to let our hearts flie after them: but as *Fabritius* the *Roman* (a late learned and laborious Biſhop made the Compariſon) told King *Pyrrhus*, who one day tempted him with Gold, and another day terrified him with an Elephant which he had never ſeen before, Yeſterday I was not moved with thy Money, nor to day with thy Beaſt: So whether we be tempted with gain, or terrified with the loſs of theſe worldly Commodities, we do not trouble our ſelves either way, *Knowing that we have in Heaven a more enduring ſubſtance, Heb.* 10. 34.

Pſ. 62. 10. *Pro.* 23. 5.

Biſhop King *upon* Jonas.

Plutarchus in vita Pyrrhi. Utimur mundo fruimur Deo. Aug.

And thus have we done with the ſecond Interpretation of our Text, *viz.* That Jeſus Chriſt is ὁ αὐτὸς, the ſame in reference to the whole Creation.

The Third Interpretation of the TEXT is this:

Jeſus Chriſt is the ſame yeſterday, to day, and for ever,
With a more eſpecial Reſpect unto his
Peculiar People.

Adſis O JESU.

JEſus Chriſt is the ſame unto his Church from firſt to laſt, that is, from the firſt man that was created, to the laſt that ſhall be born in this World, or, from the firſt Evangelical Promiſe given in Paradiſe, *viz. The Seed of the Woman ſhall break the Serpents head,* unto the laſt Sentence that ſhall be pronounced at the great Day, *viz. Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* The ſame King, and the ſame Prieſt, and the ſame Prophet of his Church throughout all Ages, the ſame in his Power over them, the ſame in his Satisfaction and Interceſſion for them, the ſame in his Doctrine unto them: *Semper idem*, alwaies the ſame.

Gen. 3. 15.

Mat. 25. 34.

And now that we may underſtand more fully the Senſe of the Holy Ghoſt in this excellent Scripture, according to this Third Interpretation

tion of it, let us conſider diſtinctly the ſeveral Courſes or Periods of Time here ſpecified, *viz.* Χθὲς, Σήμερον, καὶ εἰς τοὺς Αἰῶνας, that is, *Yeſterday, to Day, and for ever.* And in them all obſerve the Immutability of the Lord Jeſus Chriſt towards his Church from Generation to Generation.

By Χθὲς, that is, *Yeſterday*, muſt according to this ſenſe be meant all the time of the Old Teſtament.

By Σήμερον, that is, *To day*, is underſtood the time of the New Teſtament.

By εἰς τοὺς αἰῶνας, *for ever*, the continuance of that time unto the end, and that Eternity in order to the fruit and benefit of Chriſt's Immutability towards his Church, when Time ſhall be no more.

CHAP I.

Of Yeſterday, and the Benefit that the Church enjoyed by Chriſt's Oeconomy therein.

TO begin then with Yeſterday, which as it is ſaid, muſt in this ſenſe which we are now upon, be taken for all the time of the Old Teſtament, that is, from the Minority of the Church in her firſt ſpringing, unto her maturity in that fulneſs of Time when Chriſt came into the World: In which long Tract of time notwithſtanding he was the ſame in the Exerciſe of his Mediatory Office towards his ſelected People, which he is to Day in the time of the Goſpel, when he was made Fleſh, and viſibly appeared among us.

Two things are here to be conſidered by us;

1. The Denomination of the Time, Χθὲς, Yeſterday.
2. What is predicated of that time, *viz.* Chriſt, ὁ Αὐτὸς.

The only He, or the ſame Yeſterday.

Both which will afford unto us their ſeveral Inſtructions. From the firſt we may learn that which will be of ſome uſe for us to know, and that is this.

The

The Time of the Old Teſtament with the Legal Ordinances attending upon it, is a Day that is ſet and expired, being Yeſterday; and therefore not to be brought into our account, neither are we to walk in the light of it.

I ſay not, that the Old Teſtament it ſelf, *Quoad ſcripturam vel ſpiritualem veritatem*, as it is a part of God's Revealed Will unto his Church, is now at this time quite out of date; for even Jeſus Chriſt who is the Sun that ſhineth gloriouſly in this our Day, was the Doctrine of the Prophets, as well as of the Apoſtles: and he commandeth us in the New Teſtament to enquire of him in the Old, *Search the Scriptures*; that is, enquire into *Moſes* and the Prophets, They are they that teſtifie of me: But *Quoad diſpenſationis modum, &c.* The Manifeſtations of God's Preſence with his People are not now after the ſame manner, as in the time of old, and the outward form of his Worſhip which he hath preſcribed is not the ſame with us, as it was with the Fathers: yet nevertheleſs this doth no more impeach the Immutability of the Mediator by whom the change is made, then a Covenant written and expreſſed more plainly with a diſtinct form of words from what it had before, doth put an imputation of Inconſtancy upon him that granted it. Of which more ſhall be ſaid hereafter.

John 5. 39. *Luke* 16. 29.

The Scripture is very clear for the confirmation of the propoſed Doctrine. Even Yeſterday was the ſetting of that Day foretold, for *Daniel* prophecied of the putting out of the Light thereof (*Dan.*9.27.) *viz.* of the ceſſation of the old Sacrifices: and *Jeremy* foretelleth of a new Covenant, *Jer.*31.31 *&c.* and *Malachy* of a new Oblation; and the *Jews* themſelves acknowledge (according to theſe Prophecies) that when *Meſſiah* ſhall come, he ſhall turn their Day into Night, and change their Laws. Anſwerable hereto is that of our Saviour, *Luke* 16. *The Law and the Prophets were until John*, which *John* was indeed the true *Janus*, who ſaw both daies, the Concluder of the former, and the Beginner of the latter. There will be no great need to inſiſt much upon the proof hereof; the Epiſtle to the *Galatians* is in a manner wholly ſpent upon this Argument: let us ſingle out ſome places wherein the Apoſtle giveth very pregnant teſtimonies concerning this matter.

*Dan.*9.27. *Jer.*31.31. *Mal.* 1.11. *Luke* 16. 16. *Gal.*4.3. *Heb.*9.10.

We (ſaith he, *Gal.*4.3.) *When we were children*, that is, before we had that true manly knowledge and wiſdom, whereto we have now in the fulneſs of Time attained, *were in bondage under the elements of the world.* Carnal Ordinances which were the Abecedarian Rudiments

ments of the Pædagogy of the Law, were the Light of that Day; but theſe Elements are now utterly deſtitute of their former Influence, Luſter, and Vigour, being become but weak and beggarly, *Gal.* 4. 9. of ſo mean account are they now, even in the judgment of him, who ſaith of himſelf, When he was a childe, he ſpake as a childe, making his boaſt of them, verily thinking with himſelf that he ought to do many things according to thoſe Rudiments; but when he became a man, he put away all thoſe childiſh things. True it is, they had as one ſaith well, been Elements in their time, and God had uſed them as the firſt Letters of the Book to ſchole his People with; but their Office was ended, that fulneſs of Time which brought Chriſt into the World, and that fulneſs of Knowledge and Grace which Chriſt brought with him, was their Diminution. The Light which they gave though Glorious in that Day, is by reaſon of a more excellent Brightneſs that now ſhineth, quite extinct and of no value; even as the poor light of a Candle is of no uſe, when the Sun appeareth in his full ſtrength.

Gal. 4. 9.

1 *Cor.* 13. 11.

Again, the ſame Apoſtle tells us in the ſame Epiſtle, *Gal.* 3. 23. 5. 18. and ſo alſo *Rom.* 6. 14. that *we are not under the Law:* And what is the priviledge that we have hereby? Surely very great, for we are not only not under the Curſe of the Law, but not under the guidance and conduct of the Law, as it was in the hand of *Moſes*. He indeed gave the Law, that is, the Letter of it, and that was all the light that he could give, and the Veil upon his face did then ſhadow out the Veil upon the peoples hearts, which was not taken away in the reading of the Old Teſtament; but the Miniſtry of the New Teſtament is not the Miniſtry of the Letter, but of the Spirit; and the Veil which was of old under the Law in the reading of the Old Teſtament, is now under the Goſpel done away by Chriſt. So that I ſay again, we are not under the Law in the Letter of it, as they of old were, neither can the Veil of *Moſes* hinder us as it did the people formerly.

Gal. 3. 23. *Gal.* 5. 18. *Rom.* 6. 14.

John 1. 17

2 *Cor.* 3. 14. 2 *Cor.* 3. 6.

As here, ſo likewiſe in other places of Scripture doth the Apoſtle bear witneſs to this truth, *v. g. Col.* 2. 14. *Chriſt hath blotted out the Hand-writing or Obligation of Ordinances*; whereby is principally underſtood the Law of Ceremonies, which was an Act of Yeſterday: Or, Chriſt hath by his Doctrines, that is, new Statutes of the Goſpel, blotted out the Hand-writing, *viz.* of the Law which was againſt us; (for ſo the words, Ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασι, may

Col. 2. 14.

* Or Decrees.

Deleto quod adverſum nos erat Chirographo Doctrinis.

may be rendred without the leaſt perverting of the Apoſtles ſenſe) Let it be conſtrued either way, it plainly demonſtrates that the Obligation which was of Yeſterday in the time of the Old Teſtament in full force and virtue, is now utterly cancelled, made void, and of none effect. And leaſt ſome might caſt out a ſcruple, that though it be blotted, yet ſtill it may be legible, the Apoſtle further ſaith, He hath taken it out of the way; yea, and that it may not be ſuſpected that it ſhould be afterwards brought to light again, it is added for the removal of all fears and jealouſies whatſoever, that he nailed it, for our greater ſecurity, to his Croſs, that is, to die with him, and ſo rent it in pieces.

Col. 2. 17. Again, *Col.* 2. 17. having ſpoken of certain Cuſtoms and Rites, proper to the Time of the Old Teſtament, he ſaith of them, *They were but* σκια, *a ſhadow of things to come*: And what things were thoſe? *Luke* 10. 24. *Such things as many Prophets and Kings have deſired to ſee, but could not.* A Complication of all which glorious things, the Apoſtle there aſcribeth unto Chriſt, calling him, *the Body*, which when it is come, there is no more uſe at all of the ſhadow, but it muſt give room thereto, and vaniſh away. *Heb.* 9 10. Types are to endure but *till the time of Rectifying, Heb.* 9. 10. that is, the Evangelical Jubilee, which ſets all in their due Order and Station.

Laſtly, To inſiſt upon no more, in *Heb.* 1. 1, 2. there is ſet down a plain difference between *Then* and *Now*; obſerve, *God who at ſundry times and in divers manners ſpake in time paſt unto the Fathers by the Prophets, hath in theſe laſt daies ſpoken unto us by his Son.* To them at ſundry times, πολυμερῶς, by many parts, as the word importeth, now a part of his will, and then a part, the Lord was then in the way only of revealing his Minde to his Church, letting forth Light by little and little, till the Sun of Righteouſneſs Jeſus Chriſt aroſe, he had not told his whole Will. And ſo πολυτρόπως, in divers manners and troops, not revealing his Will after one manner, but ſometimes by a lively Voice, ſometimes by Viſions, ſometimes by Dreams, by inſpiration, by Urim and Thummim, by Signs from Heaven, by Types and Ceremonial ſhadows, *&c.* One while making known his Grace under the Promiſe of *the Seed of the Woman, breaking the Serpents head* (which in all likelyhood was the conſtant Doctrine that the Patriarchs thoſe Preachers of Righteouſneſs in the firſt Age of the World inſiſted upon; So *Luther* ſpeaking of *Enoch*, ſaith, *Summâ fiduciâ præ aliis Patriarchis Satanæ & Cainitarum eccleſiæ ſe oppoſuit, confitendo ſemen mulieris*

mulieris & prædicando de conterendo capite Serpentis.) Another while entituling himſelf, *The Lord God of Shem*, who firſt of all Men upon Earth had God entailed unto him in a ſpecial reſerved ſort of peculiar Appropriation: and *Noah* prophecies concerning him, that *God ſhould dwell in his Tents*, that is, that his preſence ſhould peculiarly be confin'd to him and his Linage. Afterwards, *Ex.* 3. 15 *The God of Abraham, Iſaac, and Jacob*, profeſſing that this ſhould be his Name for ever, and his Memorial to all Generations, that is, till the time of Regeneration ſhould come, ſpoken of *Mat.* 19. 28. Thus diverſly did the Light of that Day break out and ſhine forth: which various Light is now vaniſhed, and another more firm and ſteddy, more reſplendent and glorious, diſplaies his Beams over our Horizon: for in theſe laſt daies God hath ſpoken unto us by his Son, and that not in part, but this Meſſenger of the Covenant hath made known the whole Counſel of God; nor obſcurely, for with open face we may behold as in a Mirroir, the Glory of the Lord, and the light of the knowledge of the Glory of God ſhineth now clearly to us in the face of Jeſus Chriſt. Now the kindneſs and love of God towards man hath appeared more plentifully, more clearly then ever before, being now diſcovered unto the Church under the Title of the God and Father of our Lord Jeſus Chriſt, in whom he hath opened all the Treaſures of his bounty, in whom his Name is more magnified, and his Grace more exalted, then Yeſterday, in all the Ages that were from the beginning. From all which it appeareth, that the time of the Old Teſtament with the whole Order and Inſtitute of it, is a Day that is paſt, being Yeſterday, and therefore not to be recalled.

Which being ſo, this ſerveth then for the conviction of all thoſe who in this Day will be ſtill groping after the obſcure Light of Yeſterday.

The firſt ſort that come under this Cenſure, are the *Jews*, who are ſtill of Yeſterday, and will know nothing of the Light of this preſent Day. Poor people, what wait you for? Let me ſpeak unto you in the words of truth and ſoberneſs, Your Fathers of old did well to take heed unto that ſure Word of Prophecy (given unto them by the holy Spirit of God) as unto a Light that ſhined in a dark place, whereby they did foreſee and acknowledge the expiration of their Day, even in the ſame manner, as it hath already come to paſs, and did diſcern afar off this preſent Day which the Lord hath made,

Gen. 9. 26, 27.

So Muſculus. *Meo judicio ſimplicius eſt ut intelligamus loqui* Noe *de Deo, qui fuerit habitaturus in Tabernaculis* Shem, *i. e. Omnia illius & poſteros quoque benedicturus & in omnibus illi adfuturus, &c.* *Ita etiam* Mercer.

Ex. 3. 15. *Mat.* 19. 28 *John* 15. 15. 2 *Cor.* 3. 18. 2 *Cor.* 4. 6.

Rejoycing in it: Oh that you would now alſo in this Day, when the Sun of Righteouſneſs hath gotten up into the Meridian of his full Strength, take Counſel of the ſame Word too! poſſibly your eyes may then be opened, ſo as you may plainly perceive the Change that hath been wrought, how the great God (who hath the Times and Seaſons in his own Power) hath concluded the Light of Yeſterday, not onely in Demoliſhing your Temple, and Depriving you of all your Glory, but in the full Accompliſhment of all whatſoever was written in that Word concerning the Meſſiah, who is the Light of this our Day.

If you have not Faith to believe this, let the faith of the Gentiles convince you of your Unbelief: Is it not a clear demonſtration without all controverſy, ſeeing Light is ſprung up to the Gentiles who ſat in Darkneſs, that the former Light is vaniſhed, and utterly deſtitute of its Brightneſs? I ſpeak not of a few Proſelytes that might be gathered unto you from among the Nations; but that whole Nations and Kingdoms ſhould ſo Unanimouſly joyn together to believe in the God of *Abraham*, *Iſaac* and *Jacob*, and with one voice to cry out, as they did of old, *Jehovah is the God*, *Jehovah is the God*. What can it argue, but that God hath taken them into Covenant with himſelf, even as he hath done you? Time was indeed when you were his peculiar People, and *there was no Nation how great ſoever, that had the true God ſo nigh unto them, as you had, in all things that you called upon him for*, *Hee made known his Word unto* Jacob, *his ſtatutes and his judgments unto* Iſrael, *He did not deal ſo with any Nation, and as for his judgments we did not know them*. But now every Nation that worketh righteouſneſs and feareth God, is accepted of him, now may we make our boaſt of *Abraham* as well as you, if we walk in the ſteps of the Faith of our Father *Abraham*; for we finde it by experience to our Comfort, that God hath made him according to his Promiſe, the Father of many Nations. God doth not now limit his Preſence to an Ark, as he did before; but as it was Prophecyed by *Malachi*, *from the riſing of the Sun even to the going down of the ſame, his Name is great among the Gentiles and in every place* (for no place is now Unclean) *Incenſe is offered unto his Name, and a pure offering, for the Lord of Hoſtes had ſaid it*, (and his Word muſt ſtand) *that his Name ſhould be great among the Heathen.*

Yea and the Prophet *Eſaiah* likewiſe telleth us *Eſ.* 11. 10. that

in

1 *Reg.* 8. 39.

Deut. 4. 7 *Pſ* 147. 19 20.

Gen. 17. 5

Mal. 1. 11

In that day (that is, another Day diſtinct from that wherein the Prophet lived) *there ſhall be a root of Jeſſe*, that is, a ſprig ſprouting out, and ſpringing up from *Jeſſe*, as from a Root *which ſhall ſtand up for an Enſign of the people, To it ſhall the Gentiles ſeek*, that is, repair and flock together, as to their Sanctuary and Refuge, wherein they ſhall truſt.

Now what have we Gentiles to do with *Jeſſe*, were it not for Jeſus? this Root ſhould for ever have lain hid in the Earth, and we ſhould have joyned with thoſe, who once ſaid, Look to thine own Houſe *David*, were it not for the Son of *David*, in whom we truſt. Alas alaſs your continued Contempt of us Gentiles was no prevailing Inducement to us, to take your God to be our God; we were as willing to keep our Diſtance in thoſe times of our Ignorance, as you your ſelves could poſſibly deſire we ſhould; but ſuch hath been the exceeding goodneſs of your God and our God, as to make himſelf known unto us in this our day, as clearly and fully (to ſay no more) as he did unto your Fathers Yeſterday: and as he was pleaſed to make a Promiſe, that the time ſhould come, when this *root of Jeſſe ſhould ſhoot forth a Branch, Whoſe name ſhould be called the Lord our righteouſneſs*, whom he would *give to be a Covenant to the people, and a light to the Gentiles*, and that in him ſhould the Gentiles truſt; ſo hath he made good his word unto us, bleſſed be his Name, unto us, I ſay, who were a fooliſh people, a people that did neither underſtand, nor ſeek after him, He hath brought us into the bond of the Covenant, avouching us to be his People, and we have avouched him to be our God, yea and He ſhall be our God for ever and ever, and we will have no other God beſides him.

*Eſ.*11. 1 *Jer.*23. 5

*Eſ.*42. 6

If then there be ſuch a bleſſed Change in us, muſt there not bee a Change in the divine diſpenſation of Grace? if we own your God for our God, Is it not clear that there hath a Light appeared which was not of Yeſterday? And whence comes it, that we who were ſometimes Darkneſs are now Light in the Lord? ſurely fleſh and bloud hath not revealed it unto us, but we have received it by the hand of that true Light which lighteth every man that cometh into the World, A Light that lightens the Gentiles, as ſaith your Prophets, and which alone muſt be the glory of Iſrael

Now therefore O yee Jews, I beſeech you, be as we are; for in the knowledg of the true God, according to the Scriptures, we are as

you are. You have not injured us at all, rather your fall hath been to our advantage; neither will our Breaches be made up among oue ſelves, but by your conjunction with us. O conſider it is the purpoſe and decree of the Almighty to make you inſtrumental in bringing to paſs his great Work, which is the perfecting of his Church in theſe latter dayes; for as your Fathers were not to be perfect without us, ſo neither ſhall we be Perfect without you: Behold *this is*
Eſ. 62 3 *that will make you as a Crown of Glory in the hand of the Lord, and as a royal Diadem in the hand of your God*; which when it is
Zech. 8.23 come to paſs (as it will ſurely come) Oh how ſhall we flock together unto you, and hang upon you, *Ten of us taking hold of the skirt of him that is a Jew, ſaying, we will go with you, for we have heard that God is with you*: Since therefore this honour is reſerved for you, What? will you be ſtill groping in the Dark? will you be ever poring upon Yeſterday? ſhall the Day be almoſt ſpent, before your Eyes be opened to ſee the Light that now ſhineth, and the Glory that waiteth for you? And if ever through the good Providence of God this paper may come to your peruſal, O let the good hand of God go along with it to rouze and quicken you. This is not ſpoken to you with Diſdain, but with a hearty deſire of your Reſtauration; nor with any contempt or abhorrency at the appellation of Jew, but with Pity. For though the Name and Title of your Nation carrieth with it a reproach among us Gentiles, becauſe you Crucified the Lord of Glory; yet we know it hath been a Title of the greateſt dignity and honour upon earth, and ſhall be ſo again, unleſs (as it is ſaid by
Eſ. 62.2 the Prophet) *you be called by a new name, which the mouth of the Lord ſhall name.* Yea ſo far is any ſhadow of ſcorn from this addreſs unto you, that I do here in the behalf of all the Churches that profeſs the Faith of Chriſt crucified, declare unto you, that upon your return unto that great Meſſiah, whom you have hitherto rejected, and beſides whom it is in vain to ſeek for any other, we will yeild unto you that Preheminence which is your due: for though we were in Chriſt before you, yet we muſt ever acknowledg you to be the Firſt born, the excellency of dignity, and the excellency of power: and as we have been firſt, ſo we ſhall be contented (according to the order and appointment that is given us) to be Laſt; and as you have been the Laſt, ſo ſhall it be your lot and honour to be Firſt again In the mean time we muſt confeſs that we poor Novices are grown up to be a wanton Generation

tion, quarelling and wrangling one with another oftentimes about trifles (God knoweth) to the blemiſhing of our holy Profeſſion among thoſe that are without, and greiving of that good Spirit of the Lord that dwelleth in us and among us. All which would undoubtedly be remedied, if we had your Brotherly aſſiſtance to make us Wiſer.

We know well what honourable Priviledges God hath of his abundant love graunted unto you. Our great Apoſtle Saint *Paul* an Hebrew of the Hebrews (who as you have heard was at firſt a bloudy Perſecutour of the Diſciples of the Lord Jeſus, yet afterwards even in the heat of his Fury was miraculouſly converted to the Faith which he before ſought to deſtroy) even he in his Epiſtles hath ſet us an Example to give you the Preheminence, ſpeaking in this manner, once and again, *the Jew firſt, and alſo the Gentile, the Jew firſt, and alſo the Gentile*; he hath alſo given us a Synopſis of your Prerogatives which we with gladneſs of heart are willing to look upon.

He hath told us that *you are Iſraelites* the nobleſt Generation in the World, a People that were wont to prevail like Princes with God himſelf, even as Jacob your Father did, whom therefore God was pleaſed to honour with the name of *Iſrael*, which name was alſo by a ſpecial indulgence from God devolved upon you as the greateſt bleſſing: *To you pertained the Adoption*, being the Firſt born upon whom the name of the Lord was called, when we poor Strangers were not under his rule and governance, neither were then called by his name *Eſ.* 63. 19. *You had the Glory*, the Ark of the Covenant of your God, the Symbol of his glorious preſence in the midſt of you: You had the Covenants even thoſe Tables written by the Finger of God: *To you was the Law given* by the diſpoſition of Angels, that is, the Oracles of God both Moral and Judicial: *The ſervice of God* was committed unto you, which conſiſted in a Holy Typical uſe of Divine Rites and Sacrifices preſcribed in the Ceremonial Law: *The Promiſes alſo were yours*, both Legal and Evangelical, of this life and that which is to come: *You are the Poſterity of Abraham* the friend of God, and of *Iſaac* and *Jacob*, Heires with him of the ſame Promiſe and Grace: And in fine, as the Complement of all the reſt, *From among you was the Meſſiah to come*. And in the fulneſs of time did come the Incarnate Son of God, taking his fleſh of you, that he might (though he be God bleſſed for ever) be the Mediatour between God and Man, yea ſuffer Death for you, and us likewiſe that believe in him.

Rom. 9. 4. 5. *Exod.* 4. 22

All

All this we willingly yeild unto you: nay more, we will be confident of your Reſtauration, becauſe the Lord hath ſaid it, and he will not Repent; concerning which we ſhall God willing ſpeak more largely hereafter in the following parts of this Treatiſe, becauſe our Text, which is the ground of the whole Matter, hath a ſpecial reſpect unto you above all others.

Eſ. 2. 3,4, 5. Come then in the name of God, let us joyn together, and go up to the Mountain of the Lord, to the Houſe of the God of Jacob, He will teach us his ways, and we will walk as Brethren in his Paths; for out of Sion ſhall go forth the Law, and the Word of the Lord from *Jeruſalem*, He ſhall judg among the Nations, and ſhall rebuke many People, They ſhall beat their Swords into Plow-ſheares, and their Spears into Pruning-hookes, Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more. O Houſe of Jacob come yee, and let us walk in the light of the Lord.

But as for thoſe wretched Apoſtata's, who were once inlightned, but now turn their Backs upon this Light, denying the Lord that bought them, and ſo Crucifie to themſelves the Son of God afreſh, and put him to an open Shame, pretending to joyn themſelves to you in walking in the Light of Yeſterday, Wo unto them, it had been good for them, they had never been born, and I doubt not but when you ſhall come to look upon him whom you have Peirced, and to Mourn for him (according to the Prophecy of *Zechariah*) as one mourneth for his onely Son, that you your ſelves will abhor them, as a People moſt accurſed, and ſo I leave them.

Zech. 12. 10.

Another ſort that grope after the Light of Yeſterday, are thoſe that ſeek to be juſtified by the Works of the Law; who do but loſe themſelves in the Dark, and ſhall never be able thereby to ſee the Light of Life. True it is, the Law was once ſuch a Light which, if it had been exactly followed, would have been a ſure Conduct into the Preſence of God; but being not obſerved, as it ought to have been, it ſeemed good to the Father of Lights to remove it, ſo as that it is now totally and finally Eclipſed in reſpect of any Influence in that Point of Juſtification, which was the glory of it in the Beginning. And whoſoever they be that will now pretend to walk in the Light of it, ſo as to be juſtified thereby in the Sight of God, they ſhall moſt aſſuredly finde it to be a dreadful Blazing Comet that portends nothing, but inevitable

table Ruine and Deſtruction unto them. And yet alas how inconſiderate are many People in fixing their Confidence hereupon? Though they cannot but know that *Do this and live* was the Voice of God Yeſterday, But *Live and do this*, is the Command of the Lord to Day; ſo expreſſely contrary is the Light that now is (in the manifeſtations of it) to that which was formerly: yet ſuch is the Croſs-grain'd perverſneſs indeed of us all by nature, whereby we are wont *ruere in vetitum*, that we are apt ſtill to thwart God in his Diſpenſations towards us. And becauſe we miſt of the Tree of Life, by not doing that at firſt which God commanded, therefore being led on by that Apperite which is ſtill in us by Nature after that firſt Eſtate, wherein we were Created, we do, contrary to Gods expreſs Inhibition, fooliſhly Endeavour by our own Righteouſneſs to recover it again wherein (as hath been ſaid) we looſe our ſelves utterly, God having now propounded another way to Life.

But it may be Objected, was not the Law given ſince upon Mount Sinai? and if we muſt not be juſtified by the works of the Law, wherefore was it revived?

I Anſwer with the Apoſtle *Gal.* 3. 19. *the Law was added becauſe of Tranſgreſſions*, that is, not onely for the reſtraining of them (as it is commonly conceived) though that be a chief end of giving the Law, but becauſe Tranſgreſſions ſo much abounded in the World, when the grace of God had ſo much appeared. In which regard God ſeeing Men ſo Unworthy of his Grace, he revived the Old Covenant again in giving the Law, which was, ſaith the Apoſtle, to continue till the Seed came to whom the Promiſe was made, that ſo men might thereby as by a Schole-Maſter be whipped out of their old Forme, which being come, if any will yet hanker after that old Covenant, the Law ſhall no more be revived for that end as formerly, but the Condemnation thereof ſhall be added for the Contempt of the Goſpel. *Gal.* 3.19

Away therefore with all this *Homeſpun* Inherent Righteouſneſs, let it be accounted in the matter of Juſtification before God, even as in truth it is, but a filthy Rag; and when we have done all that we can, given all our Goods to the Poor, and our Bodies to be burned, let us ſay, we are unprofitable Servants, *&c.* And for the Law, let it be a Guide unto us, as it ought to be, in the way of Holineſs and Righteouſneſs all the Dayes of our Lives, but we muſt not make it our Guard to preſerve us at any time from Incenſed Juſtice of the Almighty

mighty, for therein it will certainly fail: a good Tutour it is to inſtruct and admoniſh us, but an idle Advocate to plead for us before God's Tribunal, its onely Exerciſe there, being to Accuſe and Condemn.

A Third ſort that Unſeaſonably buſy themſelves with Yeſterday, are the *Papiſts*, who have a long time ſet up the Ceremonial Law of Moſes in the Worſhip and Service of God, who are it ſeems, and ſtill will be Children, led on by weak and beggarly Elements, which notwithſtanding at this time are not any Help unto them at all, but rather a Hinderance in reſpect of any Spiritual Edification: and whereas they pretend to promote the Goſpel, and to advance the Honour of Chriſt, they do in effect by their Conformity to the Moſaical Pædagogy, deny and forſake them both. To what purpoſe are their Altars, their Prieſts, their Sacrifices, their Waſhings, Unctions, Shaving, Sprinkling, Purifying, *&c.* To what End, I ſay, are theſe many other the like beggarly Ceremonies, but to bring a Vail over the Goſpel, and to call back Yeſterday, to which the Lord Jeſus Chriſt hath pronounced a *conſummatum eſt*? And if they be not finiſhed, Chriſt himſelf hath not yet finiſhed his Work for which he was ſent into the World; and then where are we?

There need not much be ſaid concerning this matter. The affront that is hereby put upon the Lord Jeſus Chriſt is ſo notorious, that it is diſcernable by all that are not given up to ſtrong Deluſions.

To conclude therefore, it is very well noted by one who hath a long time been a laborious Workman in the Lord's Vine-yard, that the Lord by Burying the dead Body of Moſes in an unknown place, did in a kinde, ſignify that he hath ſo aboliſhed the Legal Ordinances, that they muſt be buried in eternal Oblivion, and never to be looked after, nor minded any more. Whoſoever therefore ſhall now go about to revive any of thoſe Ceremonies of the Law, as the Papiſts do, their Work is no other in God's eyes then the raking up of Moſes's Dead Body which the Lord hath concealed. Such a Cenſure likewiſe giveth Saint *Auguſtine*, when he had ſpoken of the *Jewiſh* Ceremonies, that they were to have a Solemn Funeral, which would require ſome time (upon which account were the Apoſtles excuſable for their temporary connivence at them) He addeth, *Quiſquis nunc* &c. Whoſoever ſhall now uſe them, as it were raking them up out of their Duſt

Duſt, he ſhall not be *pius deductor corporis, ſed impius violator ſepultura*) A pious Helper in the Burial, but an impious and ſacrilegious Wretch that ranſakes the quiet Tombs of the Dead.

In the laſt place, ſuch who now-a-dayes Pretend to Oracles, that is, Viſions and Revelations, and wait for Miracles, may by this Doctrine be convinced of a woful Deluſion wherewith they are Haunted; for it will appear, that even theſe alſo were the Light of Yeſterday. Indeed when God was letting forth Light by little and little, now a part of his Word, and then a part of his word, he did at that time, as hath been ſaid before, reveal his Minde ſundry ways: but now, when the Day is not onely Dawned, but the Sun of Righteouſneſs is come forth out of his Chamber, appearing like a ſtrong man in his Race, God doth not uſe to interpoſe Heterogeneous Flaſhes of Light, differing from that which he hath in his Wiſdom and Goodneſs ſet forth to be the Fountain of Light to all the World. The Firmament of Heaven cannot endure two Suns, yea horrid Confuſion would ſeaze upon the Face of Nature, if ſuch a thing were; even the *Parelii*, that is, Reſemblances of the Sun in the Aire, uſually called Mock Suns, are Præmonitours of fearful Prodigies like to enſue: and theſe new Lights differing from the ordinary Light of our Day, have not onely Portended, but brought on Diſmal and Lamentable Diſaſters upon the poor Church of God.

Viſions and Revelations were the Light of Yeſterday; and though there were ſome ſuch Manifeſtations of it now and then, when it was in *Occaſu*, in the inſtant of Setting in the Primitive Times, as there were Prophecies and Jewiſh Ceremonies, of which we finde ſome, though very rarely, were taken up and made uſe of (for after a Shower will come ſome Drops:) yet to expect them now, or to pretend any need of them at this time, when with open Face we do behold the Glory of the Lord, and this Glory of the Lord likewiſe ſhines clearly unto us, in the Face of Jeſus Chriſt, what were this but ſhameful ingratitude? It is as if a man ſhould exclaim againſt the Light of the Sun, and call for a Candle to be ſet up at High-noon Day. *Pſ.* 89.19

Objection. It may perhaps be Objected, if ſuch Revelations were ſo frequent under the Old Teſtament, and not to be expected now, then was the State of the Church better at that time, then it is now under the Goſpel.

Solution. But this I affirm to be no good Conſequence; for firſt we are recompenſed by having the Scriptures Perfect and Compleat which they of the Old had not. Secondly they indeed had more ordinary Revelations of matters Perſonal and Private; but of ſuch things as do neceſſarily concern Salvation, we in the time of the New Teſtament have more evident Demonſtration, and more full Revelation according to the Prophecy that went before of us *Jer.* 31. 34. For Example; particular mercies to ſome of God's ſpecial Servants, or particular Judgments on his Enemies whether particular Men or whole Kingdoms were often revealed to Godly Men in thoſe Days: but Salvation by the Meſſiah. And the manner how the Meſſiah ſhould ſave his Church, is more fully and † plentifully revealed now, then it was in thoſe Days. Beſides we have the ſubſtance of their ſhadows, and the performance of their Promiſes. In which reſpects it muſt be acknowledged our State is far more excellent then theirs.

Jer 31.34

† plainly

Mr. Perkins. From whence we may Collect with a late Writer, who in his Generation laboured much in the Lord, That Revelations of God's Will to be expected now under the Goſpel, are ordinarily nothing els but theſe, *viz.* The true Senſe and Meaning of Holy Scripture and a diſcerning of True Scripture from Forged, of True Sacraments from Suppoſed, of True Doctrines from Falſe, of True Paſtours from Falſe Prophets; theſe and ſuch like as far forth as they are neceſſary to Salvation, all true and faithful Believers (which out of an humbled Heart, do ſeek it by devout Prayer at God's hand) are ſure to have revealed unto them from God Pſ. 25. 14. But as for other Purpoſes of God *viz.* of Perſonal and particular matters, or what ſhall be his bleſſings, or what his Judgments to theſe and theſe Men, Families, Cities or Kingdoms, or when, or how he will change States or tranſlate Kingdoms, or by what extraordinary means he will have his Goſpel propagated, or a declining Church or State upholden, theſe we are not now to expect nor eaſily to believe any that ſhall ſay, ſuch things are revealed unto them.

Pſ. 25. 14.

And yet as the ſaid Authour ſaith well, we do not hereby limit the Almighty, or tie the Lord in ſuch ſtrait Bonds, but he may ſometimes extraordinarily reveal his Purpoſe in ſome ſuch Caſes to ſome of his ſelected Servants, provided that that Revelation be examined and allowed of by the Church. Thus he

And the truth is, it is but neceſſary that ſuch reſtrictions ſhould be in

in this Caſe, which undoubtedly God doth allow of; it being a moſt certain rule, *Deus non deficit in neceſſariis*, God is not wanting in things neceſſary. Now ſurely this is needful. For though the Holy Scriptures are not to wait upon the allowance of the Church, rather let the Church ſtand or fall to the infallible Judicature of the Scriptures; yet this Power hath the Church given unto her of God, to judg of extraordinary Revelations, whether they be of God or no; neither are they to be of any account with the people of God, till they have paſſed the Scrutiny and Cenſure of the Church: otherwiſe what dangerous Conſequences would follow hereupon, it is not any hard matter to foreſee.

Here we ſhall have one cry out Ἐνύπνια Ἐνύπνια, *I have Dreamed, I have Dreamed*, as thoſe Impoſtours did *Jer.* 23. 25. And his Dream muſt paſs for Currant without a Scripture-interpretation, though notwithſtanding it may proceed from a filthy Dreamer. *Jer.*23. 25

There another will come and pretend Impulſes of Spirit (as ſome of late have impudently done in this Nation) for the juſtifying of his courſe, though the unwarrantableneſs of it, be made ſo plain to his Face, that it is paſt all Gainſaying.

Yea, ſeeing that Satan transforms himſelf into an Angel of Light, what meanes ſhall we have to diſtinguiſh between Diabolical Deluſions, and the Infuſions of the Spirit of God, if every man may obtrude upon us what he pleaſeth for a Divine Revelation.

But *we have a more ſure word of Prophecy* (as the Apoſtle writeth 2 *Pet.* 1. 19) my meaning is, we have the Holy Scripture, whereunto we ſhould do well to take heed, and to have a ſtanding Word to be a conſtant Light unto us, which is the Light of this our Day, is far better then to have the ſeveral glimmerings of Revelations, which were the Light of Yeſterday; and if we will not believe Moſes and the Prophets, Chriſt and his Apoſtles, our Faith will be little furthered by Viſions and Revelations. 2 *Pet.* 1.19

Say not therefore, *who ſhall aſcend into Heaven?* that is, to bring Chriſt down from above, even to pull the Sun of Righteouſneſs out of his Orb; *or who ſhall deſcend into the Deep?* that is to bring up Chriſt again from the Dead, this were to overturn the Series of thy Salvation; *the Word is nigh thee*, and therefore content thy ſelf with it, and ſeek not to call back Yeſterday, which doth not belong unto thee (This Scripture *viz. Rom.* 10. 6, 7, 8. I onely in this place make uſe of *Rom.*10. 6 7, 8.

of by way of alluſion, and no otherwiſe.)

O but may ſome ſay, if there were Miracles wrought now amongſt us, as there were formerly, would not this conduce much to our Confirmation in the Faith.

I Anſwer this alſo was Yeſterday's Light, therefore of no uſe unto us: and though it did continue alſo a while at the Dawning of our Day, yet it ſerved onely for the manifeſting of Chriſt unto the World, and the Propagating of the Goſpel in thoſe Primitive Times. To this purpoſe ſaith *Peter Martyr*, *fuerant miracula ut buccinæ & præcones, quibus Evangelium commendabatur*, Miracles were as Trumpets and Harbingers whereby the Goſpel, at its firſt appearance, was proclaimed and made glorious.; which being done the Trumpets became uſeleſs, and therefore fit to be laid aſide. As the Law of Moſes obtained Authority among the people by the Miracles done upon Mount Sinai, and in the Deſart, which afterwards ceaſed upon the entrance of the *Iſraelites* into the Land of Promiſe; ſo likewiſe Miracles being ordained to be ſubſervient to the Goſpel for the ſame End, are now alſo to ceaſe when the Goſpel hath ſpread far and wide about the World: in ſo much that we may well ſay, if any man, who lives under the Light that now ſhineth, ſhould waite to be converted by a Miracle, it would bee a Miracle indeed if he were converted.

Non nunc ut olim ſunt neceſſaria miracula. Priuſquam crederit mundus, neceſſaria fuere ad hæc ut mundus crederet. St. Aug.

Neverthleſs to ſatisfy ſuch amongſt us, who are too like unto thoſe of whom our Saviour ſpeakes in the Goſpel *except yee ſee ſignes and Wonders, yee will not believe*; Be it known unto you that the Heavenly Oracles by which we are guided in this our Day, are accompanied with continued and ſtanding Miracles, though Miracles of a more ſpiritual nature: what is the demoliſhing of the Fortifications of Fleſh and bloud, and caſting down of ſtrong Holds, mortifying the Old Man, which is our corrupt Nature, and ejecting the ſtrong Man, which is the Devil out of the Hearts of Sinners, whereby the Arm of Lord is made Bare, and the Spirit of Chriſt in the Goſpel exerciſeth its Virtue and Vigour more abundantly, then ever (it being as the *Pſalmiſt* ſpeaketh, *the day of the Lord's Power*) More Divels being Caſt out ſince Chriſt's Aſcenſion, then were before, what I ſay, are theſe but Miracles? The Miracles which the Lord wrought, when he was upon Earth, were indeed the Product of an Almighty Power; yet he himſelf tells his Apoſtles, that they, and not onely they, but others that ſhould be employed in the ſame Miniſtery after them, *ſhould do greater things*

Joh. 4. 48

Joh. 12. 14

things then thoſe, whereby he ſeemeth to mean the Converſion of Men to the Faith by the Preaching of the Goſpel: to this purpoſe ſaith Saint *Auſtin* who himſelf was a Miracle both in his Converſion and Converſation, *Mundi ad Chriſtum converſio per Apoſtolos & alios facta, omnium miraculorum maximum eſt miraculum*, the Converſion of the World unto Chriſt is of all Miracles the greateſt. Neither is this an Hyperbole, conſidering (as it hath been obſerved) that by ſo inconſiderable, ſo deſpicable meanes, againſt ſo implacable, ſo powerful enemies, Truth ſhould triumph, and ſo mightily prevail, as that the Conquered ſhould command, ſubdue, and at length give Laws to the Conquerours, till almoſt the whole World became her Convert. Reaſon cannot conclude leſs, then *non hæc ſine Numine*, this muſt needs be the Lord's doing. A Miracle well worthy of Admiration, that by the Fooliſhneſs of Preaching, ſo many Millions have been Converted, and made Wiſe unto Salvation. To open the Eyes of the Minde, is without all queſtion more then to give bodily ſight; to make the Deaf to hear, and the Dumb to ſpeak, were indeed great things: But to pronounce *Ephatha* to the Heart and Mouth of a Wretch deſperately ſet againſt Chriſt and his Goſpel, and he thereupon Immediately to riſe up, and give Glory to God, what can it argue but a marvellous Work and a Wonder? It was a Wonder heretofore to hear of *Saul* amongſt the Prophets, inſomuch that it grew to a Proverb, *Is Saul alſo among the Prophets?* and is it not as great a Wonder, to hear of *Saul* among the Apoſtles? That he who perſecuted the Saints in time paſt, ſhould after preach the Faith, which he once Deſtroyed? 1 Sam. 10 12 Gal. 1. 23

Now if ſuch Changes and Converſions were in other material or ſenſible things, as from Water to Wine, from Iron to Gold, or a Tranſition from one Species to another, what aſtoniſhment would ariſe thereupon? whereas in Spirituals, this Changing is more Wonderful, though leſs diſcernable.

So then Miracles there are alſo in theſe times ſufficient to evidence the Truth and Power of the Goſpel, and to confirm the Faith of thoſe that do believe; though not ſuch as were of Yeſterday, which is paſt, with all the Appurtenances of it, and muſt not be recalled, as hath been ſaid; and therefore Men had beſt beware how they quarrel at the preſent Diſpenſations of Grace, by a pretended Zeal, after the Light of Yeſterday, leaſt that of our Saviour be in the end Charg'd upon them, *viz.* That *Light is come into the World, but they love Darkneſs rather then Light.* Joh. 3. 19

Never-

Nevertheleſs albeit that Yeſterday be paſt, and of no account with us in the Time of the Goſpel; yet it was of ſome account with Jeſus Chriſt, for he was even then ὁ Αὐτὸς, the Same, which is the Second thing to be obſerved in order to this firſt Period of time here mentioned in the Text.

Ἰησοῦς Χριστὸς χθὲς ὁ Αὐτὸς

Jeſus Chriſt the Same, or the onely Hee Yeſterday.

BUt what means the Apoſtle here by the Same, or the onely Hee Yeſterday? what I ſay, but this according to the ſenſe of the Text, which we are now upon, and which is the Doctrine that falleth into our preſent Conſideration, *viz.*

Jeſus Chriſt the Saviour of his Church in the time of the Old Teſtament, even as now in the time of the New.

A Common Saviour to them and us, like as the Salvation wrought by him is called a *Common Salvation.* Then did the Faithful People of God believe that through the grace of the Meſſiah, they ſhould be ſaved even as we; As we now believe that through the ſame Grace, we ſhall be ſaved even as they. For both They and We are fixed upon one and the ſame Foundation, beſides which, never was there any other laid from the Beginning of the World. To this purpoſe doth ſaint *Paul* joyn the Prophets of old with the Apoſtles of late in laying of this Foundation, which is Jeſus Chriſt, the chief Corner Stone, inſinuating thereby what a ſweet Harmony and Agreement there is between them in the Doctrine of Salvation, both intending one and the ſame thing. Hence it is that the Apoſtles do frequently interſert the Teſtimony of the Prophets, that the World might know it was no Novelty which they Preached, but a Doctrine profeſſed and maintained

Jud. v. 4.

Act. 15. 11

1 Cor. 3. 11
Eph. 2. 20

tained in all Ages, which was, That the way of Salvation was ever the ſame from the beginning *viz.* by Faith in Jeſus Chriſt and not by the Works of the Law.

But I hear a Queſtion that muſt be reſolved before we proceed any further, leaſt it ſhould ſtick in the Minds of any to the Prejudging of that which may follow. The Queſtion is this

Qu. How can this be, ſeeing the Coming of Chriſt in the Fleſh was not till the fulneſs of Time, which the Scripture ſpeakes of? could he be a Saviour to any, before he was in a Capacity by taking upon him our Nature, to ſuffer Death for the Expiation of Sin? *Gal.* 4. 4.

Anſ. 1. I anſwer firſt, he was a Saviour notwithſtanding from the Beginning of the World in two Reſpects, *viz.* in the Acceptation of the Father, and in the Application of the Faithful. The Father gave his Approbation of him, in that he did acquieſce in all thoſe Sacrifices of old which had their Tendency unto him: in which reſpect he is called *the Lamb ſlain from the beginning of the World.* The Faithful alſo according to that Pædagogy which led them, did ever look through all thoſe Myſtical Types unto Chriſt alone, expecting Salvation through him; for els they were of no uſe at all unto them. The bloud of Bulls and Goates not being able to take away Sin (which was indeed the onely Property of the bloud of the Lamb) nor any other of thoſe carnal Ordinances making them that did the Service of the Tabernacle perfect, as pertaining to the Conſcience (which was alſo the Property of the Spirit that ſhould afterwards be poured out abundantly in the Time of Reformation) but of this their expectation more may be ſaid hereafter. *Rev.* 13 8 *Heb.* 10. 4

Secondly, Jeſus Chriſt did in all the offices of a Mediatour ſhew himſelf effectually to be a Saviour to them of old, albeit the work of Redemption was not really acted by him in the World, till the Time appointed of the Father: for it was but ſutable to the ſuperlative excellency of his Merit, to have its Virtual operation long before his Appearance in the Fleſh: even as a Prince entituled to a Kingdom by Birth or Proweſs is immediately veſted with the Power and Government over the People, though the Solemnity of his Coronation be for ſome Wiſe and Politick ends of State, deferred to a longer Seaſon.

Now therefore to give a clear Reſolution in this matter, which in truth is but requiſite, and which will be conducible alſo to the Confirmation

firmation of the Point in hand, it ſhall here be made evident that the Lord Jeſus Chriſt was the ſame Prophet, King, and Prieſt of his Church ever from the Beginning: and if upon a due Inquiry we finde it to be ſo, I hope it will then be granted on all hands, that he was the Saviour of his Church from the Beginning alſo.

The ſame Prophet ab initio.

To begin with the firſt, Jeſus Chriſt fulfilled the office of a Prophet in all thoſe Primitiar times of the World, making known the Counſel of God unto Men, which without him muſt for ever have been concealed from them, and giving an effectual Virtue to thoſe Sacraments which in their Order and Time were inſtituted and eſtabliſhed in his Church.

Eſ. 9 6

Hence is he by the Prophet *Eſaiah* called *Wonderful Counſellour* (for ſo theſe two Words are to be joyned) as much as to ſay, A Counſellour that revealeth Wonders, and diſcovers Myſteries, the greateſt Wonder and profoundeſt Myſtery indeed that ever was, *viz.* of God, being reconciled unto Man, which hath been the Staff and Supportation of the World in all Ages. And in this Counſellour doth the ſaid Prophet with the People of God in that Age challenge a peculiar Intereſt, for we finde it there ſpoken in the preſent Tenſe, as a thing already done; *To us a Child is born, to us a Son is given, and the Government ſhall be, or, is, or, hath been* (ſo the Word may be rendred) *laid upon his Shoulder, and his Name ſhall be called Wonderful Counſellour.* I deny not but that it is the manner of Prophets to ſpeak of things to come, as if they were preſently acted in their ſight, and this interpretation is commonly given of the Prophet in this place, unto which I do willingly Conſent: But withall I conceive that hinders not, but that the People of God then might be Apprehenſive of the preſent Spiritual Benefit which they had by Chriſt, and in this regard might the Prophet render it in the preſent Tenſe. The *Septuagints* tranſlation differs from our *Latine* and *Engliſh* Verſion, bringing in theſe Words, *viz.* Μεγάλης βουλῆς Ἄγγελος, the Meſſenger of the great Counſel, he that brought the Tidings of Salvation from Heaven, the beſt that ever was heard of in the World, even that which was the reſult of an eternal Decree, enacted in the Privy Council of the Almighty. This Counſel, I ſay, the Lord Jeſus Chriſt hath imparted ever from the Beginning; for how els could *Adam*, *Henoch*, *Noah*, *Abraham*, *David*, or any other in thoſe ſeveral Ages of old, be able with Comfort to enjoy the Bleſſings which God gave them under the

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Sun, if they knew nothing of a Way and Mean of eſcape from the wrath and curſe which Sin had brought upon them? and who could be able to reveal it but this Wonderful Counſellour? *No man* (ſaith the Evangeliſt) *hath ſeen God at any time* (that is, ſince the World began) *The onely begotten Son, who is in the Boſome of the Father, he hath declared him.* The original Word there Ἐξηγήσατο, that is, *expoſuit*, is very Emphatical, implying that Jeſus Chriſt hath been the Father's Interpreter to the Sons of Men; for *exegeſis* is an expoſition or Interpretation of things that are obſcure. *Joh.* 1. 18.

So then Chriſt it was (as he ſaith of himſelf) that was the Light of the World, *That true Light that lighteth every man that cometh into the World.* And whoſoever they were in all Ages that ſpake not according to his Word (as he dictated to them) it was becauſe there was no Light in them. He was the Prophet and Preacher of righteouſneſs to the old World, for as the Apoſtle Saint *Peter* witneſſeth 1 *Pet.* 3. 19. He did then in the Spirit of Quickning preach unto the People of that Generation: and becauſe there were then disobedient ſpirits that would not be quickned by him, therefore they were afterwards by the juſt judgment of Judgment of God ſhut up ἐν φυλακῇ, that is, impriſoned in Hell, thrown into the Dungeon where the bright beams and gracious Quicknings of this Spirit ſhould never come at them. *Joh.* 8. 12. *Joh.* 1. 9. 1 *Pet.* 3. 19.

This office indeed he then executed by the Miniſtery of Men that were his Servants, in the ſame manner as he doth now in this Time of the Goſpel: *The Lord gave the Word, and great was the Company of thoſe that Publiſhed it*, as the Pſalmiſt ſaith in another caſe. He ſpake by the mouth of all his Holy Prophets which have been ſince the World began, and to him give all the Prophets witneſs, that through his name whoſoever believed in him, ſhould not periſh but have everlaſting Life. Even thoſe Patriarchs that were before the Floud, what were they but Prophets of his Order? When *Henoch* Prophecyed concerning him, he ſpake as he was moved by his Spirit: for as no Man can diſcern the ſun without the Light of the Sun, and what Man ſaith St. *Paul* knoweth the things of a Man, ſave the Spirit of Man which is in him, even ſo the things of Chriſt knoweth no man without the Spirit of Chriſt: yea the Apoſtle St. *Peter* teſtifieth expreſsly that it was the ſpirit of Chriſt which was in the Prophets of old, and that the Goſpel was preached to them that were dead, that is, as Mr. *Calvin* conceiveth very probably, by comparing this with that which went before, to *Pſ.* 68. 11. *Jud. v.* 14. 1 *Pet.* 1. 11. 1 *Pet.* 4. 6.

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Sun

Sun, if they knew nothing of a Way and Mean of eſcape from the wrath and urſe which Sin had brought upon them? and who could be able to reveal it but this Wonderful Counſellour? *No man* (ſaith the Evangeliſt) *hath ſeen God at any time* (that is, ſince the World began) *The onely begotten Son, who is in the Boſome of the Father, he hath declared him.* The original Word there Ἐξηγήσατο, that is, *expoſuit*, is very Emphatical, implying that Jeſus Chriſt hath been the Father's Interpreter to the Sons of Men; for *exegeſis* is an expoſition or Interpretation of things that are obſcure. *Joh.* 1. 18.

So then Chriſt it was (as he ſaith of himſelf) that was the Light of the World, *That true Light that lighteth every man that cometh into the World.* And whoſoever they were in all Ages that ſpake not according to his Word (as he dictated to them) it was becauſe there was no Light in them. He was the Prophet and Preacher of righteouſneſs to the old World, for as the Apoſtle Saint *Peter* witneſſeth 1 *Pet.* 3. 19. He did then in the Spirit of Quickning preach unto the People of that Generation: and becauſe there were then disobedient ſpirits that would not be quickned by him, therefore they were afterwards by the juſt judgment of Judgment of God ſhut up ἐν φυλακῇ, that is, impriſoned in Hell, thrown into the Dungeon where the bright beams and gracious Quicknings of this Spirit ſhould never come at them. *Joh.* 8. 12. *Joh.* 1. 9. 1 *Pet.* 3. 19.

This office indeed he then executed by the Miniſtery of Men that were his Servants, in the ſame manner as he doth now in this Time of the Goſpel: *The Lord gave the Word, and great was the Company of thoſe that Publiſhed it*, as the Pſalmiſt ſaith in another caſe. He ſpake by the mouth of all his Holy Prophets which have been ſince the World began, and to him give all the Prophets witneſs, that through his name whoſoever believed in him, ſhould not periſh but have everlaſting Life. Even thoſe Patriarchs that were before the Floud, what were they but Prophets of his Order? When *Henoch* Prophecyed concerning him, he ſpake as he was moved by his Spirit: for as no Man can diſcern the ſun without the Light of the Sun, and what Man ſaith St. *Paul* knoweth the things of a Man, ſave the Spirit of Man which is in him, even ſo the things of Chriſt knoweth no man without the Spirit of Chriſt: yea the Apoſtle St. *Peter* teſtifieth expreſsly that it was the ſpirit of Chriſt which was in the Prophets of old, and that the Goſpel was preached to them that were dead, that is, as Mr. *Calvin* conceiveth very probably, by comparing this with that which went before, to *Pſ.* 68. 11 *Jud. v.* 14 1 *Pet.* 1. 11 1 *Pet.* 4. 6

those of the old world who were alive in the days of *Noah*, but dead in the time of the Apostle's writing

All which considered, it appeareth clearly that Jesus Christ was the Prophet of his Church from the beginning in making known the Minde of God concerning the Salvation of his Elect, and in the Promulgation of the Doctrine which hath alwayes been one and the same.

Now as touching Sacraments, the Institution whereof belongeth to the Prophetical office of Christ; when the Divine Wisdom brought them on by degrees, and ordained them for the People's Incorporation into the Body, and their Corroboration in it, what Grace or Spirituality soever they had in them, and without which they had been altogether in vain, it was not originally nor determinately in themselves, but derived from Jesus Christ, and in effect wholly depended upon him: what was Circumcision, but a *seal of the Righteousnes* (not of the Law, but) *of Faith*, that is, of Christ's Righteousnes which is the proper object of Faith, whereby *Abraham* and his seed were ever justified before God? And what was the Paschal Lamb but a Passeover to Jesus Christ, the Lamb of God that taketh away the Sin of the World, without which, Divine Justice would never have distinguisht between *Israelites* and *Egyptians*? Jesus Christ was the Spirit of Life of the Sacraments of old, as well as of those that are now in use amongst us. Yea the Apostle saith plainly of the *Israelites* in the Wilderness (1 *Cor.* 10 4) that *They did all eat the same spiritual meate, and did all drink the same spiritual drink*, Τὸ αὐτὸ βρῶμα, τὸ αὐτὸ πόμα, the same Meat, the same Drink, not onely the same together amongst themselves (as some would have it) but the same with us, (for that is according to the scope of the Apostle in that place) and the Reason following enforceth it, for they drank of that spiritual Rock which followed them, and that Rock was Christ; their Rock therefore is the same with our Rock, the Apostle himself being Judge; Christ was their Saviour, and when they sinned, *they sinned against Christ*, for so saith the Apostle *v.* 9.

Rom. 4 11.

1 *Cor.* 10. 4.

1 *Cor.* 10, 9.

Christ a King Yesterday

Secondly, As the People of God Yesterday, that is, in the times of old, had Jesus Christ for their Prophet, so they had him for their King; I speak not now of his Natural Kingdom, as he was God Equal with the Father, but of his Oeconomical, as he was Mediatour between God and Man. He was the Head of his Church from the beginning, and so consequently was it ruled, ordered and guided by him in all things,

things, the Government was laid upon his Shoulders; for otherwiſe he could not well have quitted himſelf in the great work of Salvation: as a Prince can never be able to Defend and Protect his Subjects, unleſs he have a Supreme Power and Authority over them; and therefore doth the Apoſtle put forth theſe together as inſeparable Concomitants, calling Chriſt *the Head of the Church, and the Saviour of the Body* Eph. 5. 23. *Eph.* 5. 23

Hence it is that He is called by the Apoſtle, *The firſt-begotten among many Brethren*, Many in that place ſignifying All, all that ever had been, are, or ſhall be; for albeit he was born of his Virgin-Mother ſome thouſands of Years after the Creation, and in that reſpect *viz.* of time, was made fleſh, taking upon him our Nature after many millions of Brethren that were before him born into the World, yet nevertheleſs he was immediately (upon that great Turn of Providence in the Violation of the firſt Covenant by *Adam's* Tranſgreſſion) begotten of the Father, according to his eternal Decree, to be the Mediatour at the very inſtant of God's gracious reconciling himſelf to poor man that was then ready to periſh. So that in this regard he might well ſay as he doth, *before Abraham was, I am*; for before *Adam* himſelf was, that is, received into the Brother-hood, and made a Childe of Grace in being actually reconciled unto God through his Mediation, He was. Which Primogeniture of Chriſt's into the Brother-hood, as it denotes his everlaſting Regal Power and Superiority (which we ſhall preſently make appear) ſo (notwithſtanding his Birth which happened to be afterwards in due time) it was often ſignified in thoſe firſt Ages of the World, by the Precedency that was given to the Younger Brethren above the Elder, happily that the People then might alſo diſcern ſomewhat of this Myſtery, which did ſo neerly concern them. For Example thoſe nine Patriarchs before the Flood, who ſucceeded *Adam* in their ſeveral Generations, we may ſay of them with very great Probability, I had almoſt ſaid with apparent Demonſtration from the Scripture (and ſo do writers both Antient and Modern Judge) that They were not the Eldeſt Sons and Firſt-born of their Parents, but onely ſuch Holy, Eminent Perſons whom God had according to the good Pleaſure of his Will) choſen out from among their Brethren, in a ſucceſſive, uninterrupted Line, to be the Progenitours of the Meſſiah. The like is to be ſaid of *Sem, Abraham, Iſaac, Jacob, Judah, Pharez, Aram, David, Solomon*, all Younger *Rom.* 8. 29 *Joh.* 8. 58 Aug. *de Civit. Dei* Muſculus

ger then their Brethren, yet preferred before them: And this I ſay, (*Abſit arrogantia verbo*) might poſſibly be ſo ordered by Divine Providence, that the people of God might in all the preceding Ages, acknowledge one that was to come after them for their Lord and Governour by virtue of his Primogeniture among them. Yea, *John Baptiſt* doth ingeniouſly acknowledge ſo much for himſelf, and which may extend unto all; *After me* (ſaith he) *cometh a man which is preferred before me, for he was before me.* And in fine, all thoſe Types and Figures that were ſhadows of good things to come, were the Præludiums of his Inauguration to his Office, but the effects and conſequents of his Primogeniture, which was at firſt given him of the Father.

Joh. 1. 30

The firſt Begotten then he was from the beginning, which argues his Regal Power and Sovereignty that he had over all his Brethren: for ſuch Preheminence did belong to the firſt-born, as appeareth in Scripture (*Gen.*4.7. *Gen.*27.29.37. 1 *Sam.*20.29.) And the Apoſtle ſaith, that *the Heir is the Lord of all*, *Gal.* 4. 1. So *S. Peter* ſaith of Chriſt, *Act.*10.36. *He is Lord of all*, which words are there encloſed with a Parentheſis, but the ſenſe and meaning thereof reacheth from the beginning of the World to the end of it. Did not *Abraham* acknowledge Chriſt to be his Lord, when he treated with him about *Sodom*, after he had appeared unto him in the Plains of *Mamre*? And with how low a reverence doth he demean himſelf in that matter, as became a Subject in his Addreſs to his Lord and King? *Behold now I have taken upon me to ſpeak unto the Lord, which am but duſt and aſhes.* And again, *O let not the Lord be angry, and I will ſpeak*, V.27. 30. Yea again and again with the moſt proper terms of Homage and acknowledgment of his Power doth he put up his Suit unto him: and that it was Chriſt who then appeared to *Abraham* is not to be doubted, conſidering the ſhape wherein he did appear, *viz.* of a man, which manner of Apparitions (according to the concurrent judgment of Holy and Orthodox Writers) was not uſed by either of the other perſons of the Trinity, but only by Jeſus Chriſt, and was the Prototype to his Incarnation: And in regard that *Abraham* calleth him the Judge of all the World, which is the Office of Chriſt; *For him* (ſaith the Apoſtle) *hath God ordained to be the Judge of Quick and Dead*: And becauſe it is ſo plainly ſaid, *The Lord*, that is, this Lord who appeared unto, and parted from *Abraham*, *Gen.* 19.) *Rained*

Act. 10. 36.

*Gen.*18. 3. 27.30, 31.

*Act.*10. 42.

upon

upon Sodom and Gomorrah brimſtone and fire from the Lord, that is, as an ancient Council interpreted it (who did pronounce an *Anathema* againſt all thoſe that affirmed the contrary) that Chriſt the Lord did it from his Father the Lord out of Heaven: Thus did *Abraham*, and thus in like manner did *David* in Spirit call him his Lord, as the Lord himſelf teſtifieth out of the *Pſalm*, when he ſaid, *The Lord ſaid unto my Lord, ſit thou on my right hand*, that is, The Father the Lord ſaid it unto Chriſt the Lord. If then *David* and *Abraham* two eminent perſons, whom the Evangeliſt by the Holy Ghoſt ſingleth out to be the *Coryphæi*, the principal in the Line of the Progenitours of Jeſus Chriſt, did own him in their Generations for their ſupreme Lord and Governour, and that alſo in a certain way of diſtinction from the Father, though in a ſubordination unto him, it may well be concluded that he was ſo by all others.

Syrmienſis, An. Dom. 356. Cent. 4. cap 9.
Pſ. 110. 1.

And let it be obſerved how *Moſes* ſaith of himſelf, that he was *King in Jeſhurun*, *Dent.* 33. 5. But how could that be, when the Kingly Government, as it is deſcribed, 1 *Sam.* 8. 9. was not yet ſet up in *Iſrael?* I anſwer, this is not to be underſtood ſo much with a reference to the Political eſtate of that People, as their Eccleſiaſtical, in reſpect whereof *Iſrael* might in an eſpecial manner be called *Jeſhurun*, from a word ſignifying Uprightneſs and Righteouſneſs. For though their Judicial Law, which was the Soul of their Polity was a moſt righteous Law, yet their Ceremonial Law which conſtituted them a Church was it, that made them a righteous Nation before God, giving them an intereſt in the Righteouſneſs of God, that is, Jeſus Chriſt, whoſe Name is called *the Lord our righteouſneſs*.

Deut. 33. 5.
1 *Sam.* 8. 9

Jer. 23. 6.

Now becauſe *Moſes* did the work of a King, in giving them this Law, he might have the Title of a King given unto him, when notwithſtanding he was therein but Viceroy to Jeſus Chriſt, the ſupreme Lord of his people in all Ages. And ſo a Viceroy is entituled elſewhere in Scripture, as may be ſeen by comparing 2 *Reg* 3. 9. 2 *Chr.* 21. 8. 1 *Reg.* 22. 47. Neither indeed was *Moſes* any other; for *he* (ſaith the Apoſtle, *Heb.* 3. 5.) *was but a Servant in the houſe, Chriſt was the Son, and over his own houſe. Moſes* had the Pattern given him in the Mount, not only of the Form of the Tabernacle: but every tittle and Iota of every Law by which that People were to be guided was there preſcribed unto him; and he was to do all things as became a Viceroy exactly according to that Pattern and Tenour, neither

ther adding unto it, nor diminiſhing from it; but Chriſt was the Αὐτὸς ἔφη, the *Ipſe dixit*, the Legiſlator of the whole Law, that Law, I ſay, which did diſtinguiſh the *Iſraelites* in their Polity from other Nations and Kingdoms, *viz.* the Judicial Law; and that Law which made them a Church above all people in the World, *viz.* the Ceremonial Law; and that Law which was a Rule of Righteouſneſs not only unto them, but to all Mankinde unto the end of the world, *viz.* the Moral Law: All which Laws were enacted by him as a King over his Church and People (being according to his Office) provident and careful for their ſecurity and happineſs, both temporal, ſpiritual, and eternal; Anſwerable to that of the Prophet (*Eſ.* 33. 22. which place *Calvin* applieth to Jeſus Chriſt) *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will ſave us.*

Cal. Inſt. lib 2. *cap.* 11. *Sect.* 5.

Eſ. 33 22.

If this ſufficeth not, let us conſider that as *S. Paul* ſaith, 1 *Tim.* 2. *There is one Mediatour*; So S. *James* ſaith, *Jam.* 4. 12. *There is one Lawgiver who is able to ſave and to deſtroy.* Now this one Lawgiver muſt undoubtedly be that one Mediatour, becauſe when man had by his diſobedience violated the firſt Law given him by God himſelf, he was immediately thereupon become an *Exlex*, an accurſed Out-law, and ſo ſhould have continued given up to confuſion and every evil work, had not the Mediatour (in whom the Father was pleaſed all fulneſs ſhould dwell) then inſtantly appeared, exerciſing his Regal Authority in reducing man into ſome order, both for his quiet and peaceable living here in this world, and to make way for him into everlaſting Happineſs hereafter. Which work, I ſay, was alwaies the proper work of the Mediatour, for it was not conſiſtent with Divine Juſtice to give a Law any more to ſuch a Rebel, but rather to let him alone to periſh for ever in his Apoſtacy which muſt certainly have followed, if Chriſt had not interpoſed his Mediation; the virtue whereof as in ſome ſort it extended to all Mankinde, yea to the whole Creation, ſo it was chiefly fixed upon that People whom God had elected to himſelf for his peculiar Inheritance. In order hereunto did this great King (the Father having Anointed him to that end) ſhew forth his abſolute and Sovereign Authority in giving Law to his People, as it is ſaid in the Second *Pſalm*, when he was ſet up to be King, immediately follows the Publication of his Law. And what Law, but that whereof the Lord had ſaid unto him. *Thou art my Son, this day have I begotten thee?* That is, the Law which was the efflux of his

1 *Tim.* 2. 5. *Jam* 4 12

Pſ. 2. 7.

his Mediation, unto which Office he was begotten of the Father that day in which he first entred upon it.

Which Scripture being thus Interpreted, that which follows will be very appolite thereunto, as being the gracious Dignation of the Father unto his Son in this Office, *Ask of me*, saith he, *and I shall give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy Possession, Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessel.* That is, Do thou perform the part of a Mediatour, and I do promise thee that the most Refractory in the world shall be made subject unto thee, yea, the Scepter of thy Government shall be accompanied with such a mighty and irresistible Authority, that thou shalt subdue all adverse power that riseth up against thee. *Ps.* 2. 8, 9.

I am bold, I confess, to render these my poor Conceptions concerning this Scripture (as I have done of many other in this Treatise) so different from Interpretations that have been formerly given; but it is with modesty and submission, and therefore, I hope, I do not offend those that are wise and godly, being desirous to cast in my Mite into the Treasury of God (if it may at least be any way useful) and to improve my small Talent to my Masters advantage.

Once, It is manifest that this Scripture is not limited to a particular sense, but doth carry with it a various signification: To say nothing of that Application of it (which is made by some, especially one of very eminent note in the Church) to the Birth of Christ, when he took upon him our Nature, deriving the Warrant thereof from *Act.* 4. 25. *&c.* We finde the Apostle S. *Paul* himself, *Heb.* 1. 5. alledging this place to prove the Deity of Christ, as one, whose nature was far above, far more excellent, then the Angels (*for to which of the Angels said he at any time, Thou art my Son, this day have I begotten thee.*) Signifying the Fathers eternal, prepetually-constant, and present Generation of his Son, which sheweth him to be very God. We finde also the same Apostle applying it to the Resurrection of Christ, *Act.* 13. 33. in these words, *He* (that is, God) *hath raised up Jesus again, as it is written in the Second Psalm, Thou art my Son, this day have I begotten thee.* So that in this sense, the Prophet's word there *Hodie*, to Day, signifies the Day of Christ's Resurrection, wherein he was begotten from the Dead; for so he is denominated, *Col.* 1. 18. *The first begotten from the Dead*; And in the other before the very

Bishop Andrews. *Heb.* 1. 5. *Act.* 13 33 *Col.* 1. 18

very ſame word *Hodie*, implies that Eternity, which properly hath neither beginning of Daies, nor end of Time. Since therefore the word of the Holy Ghoſt here, is comprehenſive of various Interpretations, we may ſafely without relinquiſhing thoſe which the Apoſtle hath given, render this alſo which hath been here inſerted (unleſs we will entertain that Novel and Jeiune Opinion of ἓν πρὸς ἓν, no more but one meaning of one Text) *viz.* That Jeſus Chriſt was begotten of the Father to be the Mediatour the very day that he firſt entred upon his Office, that is, at that inſtant time when the firſt Promiſe was made, *viz. The Seed of the Woman ſhall break the Serpents head.*

Clearly then Jeſus Chriſt was Yeſterday the King of his Church, as well as to Day, becauſe he was the Lawgiver from the beginning: yea upon Mount *Sinai* that Law which was written in Tables of ſtone by the Finger of God, was the Act and Deed of this King himſelf; *Quid enim eſt digitus Dei niſi Spiritus Dei*, ſaith S. *Auguſtine*, What is the Finger of God, but the Spirit of God, as may appear by comparing *Mat.* 12. 28. *Luke* 11. 20. And whatſoever was done by the Spirit to the people of God, was alſo done by Chriſt as Mediatour: His Act it was, and in his Cuſtody or Regiſter was it alſo kept, being laid up in the Ark under the Propitiatory (which was a moſt ſingular and illuſtrious Type of Jeſus Chriſt) and ſo altogether under his ordering and diſpoſing, as ſeemed good unto him.

Now let me not be miſtaken herein, I do not ſay, that Chriſt as Mediatour gave any Law at all, as it may have a conſonancy with the Covenant of Works, which indeed the Law hath unto all thoſe who will not be brought into the Bond of the new Covenant: But this I ſay, The Goſpel of the Law which the faithful people of God have alwaies found therein, that is, the Doctrine of Faith and Repentance was undoubtedly (as I hope hath been made clearly to appear) given by Chriſt, as well as the Law of the Goſpel; in which reſpect it is alſo called *the Law of Chriſt*, *Gal.* 6. 2. And the Prophets who were the beſt Expounders of the Law, did alwaies in their ſeveral Generations derive from thence the ſaid Evangelical Doctrine.

Gal. 6. 2.

Again, As the Legiſlative Power was Yeſterday in Chriſt, ſo in like manner was the Punitive and Vindictive, both for the correction of his People when they offended, and for the puniſhment and cutting off his Enemies, when they grew implacable in their rage, and incorrigible under his Judgments. A Lawgiver we know will be of no

no account, unleſs he be a Judge, and he that is a King, unleſs he be a Judge and a Lawgiver both; he may have an aiery ſtyle of Majeſty given unto him, and pleaſe himſelf with the ſight of a Crown and Scepter: but as to true and real power he ſhall (as hath been ſaid, and we have found it by experience to our ſhame and miſery too too true) remain but the out-ſide, but the Picture, but the ſign of a King. If then the Lord Jeſus Chriſt hath been the Lawgiver of his Church of old, and conſequently the King, it muſt neceſſarily follow that he was the Judge alſo both to interpret the meaning, and to execute the penalty of his Law. Thus therefore we finde thoſe Offices linked together (as is before ſaid) with a reference to Jeſus Chriſt under the Law; *The Lord is our Judge, the Lord is our Lawgiver or Statute-maker, the Lord is our King, he will ſave us.* And the Apoſtle S. *James* ſaith, *There is one Lawgiver,* ὁ Κριτὴς and Judge, (as it is added in ſome Manuſcripts, and ſo *Jerom* renders it) *who is able to ſave and to deſtroy.* Now this Judge hath been no other at all times, but the Lord Jeſus Chriſt; for he himſelf ſaith, *Joh.* 5. 22. *The Father judgeth no man,* that is, immediately, *but hath committed all judgment unto the Son. Muſculus* according to his uſual wont obſerveth here, It is not ſaid judgment alone, but all judgment; and in that it is ſaid all, it plainly ſheweth, that his power is of ſo large an extent that it reacheth unto all that ever were in the world: For when was it that the Father gave this power of Judicature unto the Son? When, but *Quando eum genuit* (ſay ſome Orthodox Ancients, very pertinently, though they miſtook in their computation of this *Quando*, limiting it unto Eternity, as *Pererius* noteth) when he begat him, which is not to be underſtood of his Divine Generation, becauſe in that reſpect the Father and the Son judge both alike after the ſame manner, being equal in power from everlaſting to everlaſting. But here it is ſaid, the Father judgeth no man, having devolv'd that power wholly upon the Son. How then? It muſt ſurely be meant of the time, when Chriſt was begotten of the Father to be Mediatour, and when that was, hath been before ſaid: which being ſo, Chriſt was the Judge from the beginning, and conſequently the King of the Church from the beginning alſo.

Eſ. 33. 22.

Jam. 4. 12.

Joh. 5. 22.

Chryſoſtom Hilarius, Theophilact.

Furthermore, the exerciſe of this power wherewith the Lord Jeſus Chriſt was veſted from the beginning, was in like manner alwaies manifeſted by him in the executing of judgment; for as he addeth a-

gain, *John* 5.27. *The Father gave him Authority to execute judgment alſo, becauſe he is the Son of man*; which Scripture though it may be applied, and that properly to the laſt judgment, when Chriſt ſhall viſibly appear as a Judge, yet it is not to be limited to that ſenſe, but hath a meaſure that reacheth unto the Church in all Ages, wherein Chriſt hath according to the Authority given him of the Father executed judgement.

John 5.27

If it be nõw objected that theſe words, becauſe he is the Son of man, do imply that Chriſt did not execute this power till he took upon him our Nature; I ſhall anſwer.

Firſt, If Chriſt was the Lamb ſlain from the beginning of the world, though notwithſtanding he was not actually ſlaughtered till about the eighteenth year of *Tiberius*, what hinders but that he might be alſo the Son of man before his Incarnation? Sure we are, the Prophet *Daniel* ſpeaks of him under that notion. And ſome there are that apply that of the *Pſalm* unto him; *Let thy hand be upon the man of thy right hand, upon the Son of man, whom thou madeſt ſtrong for thy ſelf.*

Dan. 7.13. *Ravanellus, &c. Pſ.* 80.17. *In his Acts and Monuments.*

Secondly, I anſwer with learned Biſhop *Mountague*, that this ſtile wherewith Chriſt was pleaſed very frequently to denominate himſelf (*Son of Man*) is to be underſtood with a reference to that original Promiſe, the firſt of all made unto Mankinde, *The Seed of the Woman ſhall bruiſe the Serpents head*, and not unto any perſons whatſoever to whom Chriſt might be related according to the fleſh. And hereby, ſaith *Epiphanius*, did the Lord intimate that himſelf was the Party meant in that Promiſe; and that the virtue of his Merits ſhould be and was diffuſed to all Nations in the world *Jews* and *Gentiles* originally alike deſcended of the woman, who both had a like intereſt in the woman and her Seed, though the *Jews* did and might challenge greater propriety in the Seed of *Abraham* then the *Gentiles* could.

This Title then upon this account doth rather confirm the matter in hand, then in the leaſt Iota appear againſt it. But I do further offer to conſideration; Did not Chriſt call himſelf *the Son of man*, that he might thereby intimate to the Sons of men, for their comfort, that there was ſome kinde of Affinity between him and them, he being ὁ λόγος, the eſſential Reaſon from all Eternity, as is before ſaid; and they, men endued with reaſon alſo through his good hand upon them in their Creation, and therefore he would delight in that Appellation ſince he had undertaken to be their Mediatour, which might even in their

their apprehenſion advance that Affinity? Which if it be ſo, Chriſt doth not call himſelf the Son of man, ſo much for his being a Deſcendant from Mankinde; But Son of man he is, that is, by an *Hebraiſm*, Man *per excellentiam*, (as the Apoſtle alſo calls him) as one that was Superiour to them all, and from whom they all, being reaſonable Creatures, have derived their diſtinction from other Species in the World about them. 1 *Tim.* 2. 5

From all which it may appear, that Jeſus Chriſt might be called the Son of man before his Incarnation, and therefore as ſuch did execute that Authority which the Father had given unto him.

He executed judgment on *Cain*, when he excommunicated him out of his Church, as may be gathered from the Sentence of Malediction which he pronounced upon him, *viz.* That he ſhould be a Fugitive and a Vagabond in the Earth; and from *Cain*'s own deſperate and dogged confeſſion, whereby he did in a ſullen manner declare his conſent unto that Judgement, *Thou*, ſaith he, *haſt driven me this day from the face of the earth*: But how could that be? ſeeing it is after ſaid of him, that *he went and dwelt in the Land of Nod, and there he built him a City*, where he became the prime Leader or Patriarch of an Antichriſtian Church in that Generation, a caſt-away-company of forlorn Miſcreants, both he and they giving themſelves up to all ſenſuality, ſo to ſweeten their miſery and baniſhment, as their corrupt fancy might ſuggeſt unto them, which (as one ſaith probably) is that *way of Cain* mentioned by the Apoſtle *S. Jude*: He was not therefore quite taken off from the earth, but from that part of the earth, where he had joyn'd with his Parents in the ſolemn and pure Worſhip of God, as appears in the words following, where he ſaith, *And from thy preſence ſhall I be hid*; which clearly implieth, that he was excommunicated by Chriſt out of his Church, where the Lord is wont to manifeſt his Gracious preſence among his people in his holy Ordinances. *Gen.* 4. 12. *Gen.* 4. 14. *Gen.* 4. 16. *Biſhop* Mountague. Dr. Lightfoot. *Jude*, *v.* 11

After this, the Church in proceſs of time having degenerated from her purity by a corrupt Commiſtion with the accurſed Progeny of *Cain*, thereby contracting to it ſelf the Guilt of all that prodigious Villany that was then acted in the world, The Lord Jeſus Chriſt (as became a vigilant and faithful Governour over his Charge) ſtrove and travelled by his Spirit in the Miniſtry of his Servants to reclaim his people from the errour of their way, calling upon them to ſeparate themſelves from that wicked Generation; but finding them to 1 *Pet* 3. 19.

be Ἀπειθῆς, *Immorigeri*, a people that would not be perſwaded into Order, when he had waited 120 years, while the Ark was preparing, he did at length like a righteous King and Judge execute his judgment by bringing in the Floud upon the World of the ungodly, ſo cutting off at one blow the whole Poſterity of *Cain*, together with a ſort of treacherous Rebels, that would not be ruled nor reclaimed by him.

2 Pet. 2. 5.

But I ſhall not inſiſt upon many Inſtances that might here be inſerted to this purpoſe, take only one more: That Angel which God promiſed he would ſend to the *Iſraelites* to keep them in their way, and to bring them into the Land of *Canaan*, was undoubtedly no other then Chriſt himſelf. For as *Pelargus* noteth upon that place, it could not be *Moſes*, according to *Caietan*'s conceit, for he did not lead the people into the Land of Promiſe; neither could it be *Joſhuah*, for he did not keep the *Iſraelites* in the way, nor puniſh their tranſgreſſions; neither could it be a created Angel, for the Ἐπίθετα and Adjuncts there ſpecified are not applicable to any ſuch, they do only *Quadrare, i. e.* Aptly ſute with Jeſus Chriſt. Yea, the Apoſtle S. *Paul* doth teſtifie ſo much, 1 *Cor.* 10. where it is plainly ſaid of Chriſt, That *the Iſraelites tempted him in the Wilderneſs.* Now concerning this Angel, God forewarned the people in theſe words, *Beware of him and obey his voice, provoke him not, for he will not pardon your tranſgreſſions*, That is, he will ſurely execute his judgment upon you, if you rebel againſt him; as he did one while by Serpents, another while by the Deſtroyer, *viz.* the deſtroying Angel, *Num.* 14. 37. For, ſaith he, *Exod.* 23. 21. *My Name is in him*, that is, He is the Lord Jehovah as I am, of the ſame Eſſence, Power, Majeſty, and Authority, as one well interprets the place; which agreeth with that of the Apoſtle, *Col.* 2. 9. *In him dwelleth the fulneſs of the Godhead bodily*; that is, not in Clouds and Ceremonies, as between the Cherubims: but eſſentially, perſonally. So that Orthodox and ſound Divine *Covenant:* and therefore it deeply concerned them to ſtand in awe of him.

1 *Cor.* 10. 9.

1 *Cor.* 10. 9, 10.

Col. 2. 9.

And now to conclude this Point, (wherein poſſibly I may be charged with over-much Prolixity, but that the advancement of the Honour of Jeſus Chriſt will I hope be a ſufficient excuſe and plea for me, among thoſe that take pleaſure in the promoting thereof) It is I believe very clear and evident by what hath been here ſaid, That the Lord Jeſus was the King of his Church Yeſterday, as well as to Day.

And

And therefore when the people of *Iſrael* did out of a proud affectation to be like other Nations, deſire a King to be ſet over them, the Lord ſaith, (1 *Sam.*8.7.) that they had rejected him from being their King, that is, even Chriſt the Lord, as not contenting themſelves with that Church-ſtate wherein by his Spiritual Government over them, they were made a people happy and glorious above all other Nations in the world, whom prepoſterouſly they would now all on a ſudden without any direction from God ſeek to imitate.

1 *Sam.*8. 7.

In the next place we are to take into conſideration the Prieſtly Office of Chriſt; for even in this alſo we ſhall finde him to be ὁ Αὐτὸς, the ſame yeſterday, *i.* a Prieſt to his Church from the beginning.

Jeſus Chriſt a Prieſt Yeſterday.

In the purſuance of this Point we ſhall fix our diſcourſe principally upon two places of Scripture, which will, I believe, make it evident and manifeſt unto all. And firſt, very remarkable is that which the Prophet *David* ſpeaks of Chriſt in the 110 *Pſalm*, *Thou art a Prieſt for ever after the order of Melchizedek.* In which words we may take notice of two things; firſt, the continuance of Chriſt's Prieſthood: Secondly, the order of it.

*Pſ.*110. 4.

For the continuance, it is an eternal Prieſthood, to laſt for ever, which word *for ever*, comprehendeth in it the whole time and age of the Church from the beginning: Or if it be limited to time to come, it is to be underſtood with a reference unto Chriſt's firſt entrance upon his Mediatorial Office, which was then when the new Covenant paſſed between God and Chriſt in the behalf of poor man, immediately after the violation of the firſt, as hath been ſaid before. And this poſſibly may be the reaſon why the Apoſtle ſpeaking very frequently of Chriſt's eternal Prieſthood (*Heb.* 6, 7 Chapters) ſtill renders this word, *for ever*, in the Singular Number, εἰς τὸν αἰῶνα, becauſe Chriſt's Prieſtly Office was not to take in that time, wherein our firſt Parents ſtood in the ſtate of Innocency, but only that *ſeculum* which was to enſue even unto the end of the world.

*Heb.*7. 28. Μετὰ τὸν νόμον. *Significat tum ſupra legem quam poſt legem ut Metaphyſica &c.* Μετὰ *Sæpe ponitur pro* Ἐπὶ

If it be objected that Chriſt was made Prieſt ſince the Law, becauſe the Apoſtle ſaith (*Heb.*7.28.) That *the Word of the Oath, which was ſince the Law maketh the Son high Prieſt, who is Conſecrated for evermore.* I anſwer, firſt, Although the Word of the Oath as it is mentioned by *David*, came after the Law given upon Mount *Sinai*; yet the Oath it ſelf might notwithſtanding be made at the firſt making of the Covenant, and ſo the word of the Prophet implies, being rendred in

in the Pretertenſe, *The Lord ſware*, as a thing that had been done long before. Secondly, If the Law there be to be taken with a reference to the Covenant of Works given to *Adam*, of which Covenant the Law given upon *Sinai* was in ſome reſpect a Renovation, then it will be clear that this Oath was made in the time prefixed, *viz.* upon the paſſing of the new Covenant. Thirdly, If it ſhould be limited to the time after the Law was given by *Moſes*, yet it appeareth not by the words of the Apoſtle, that the Prieſtly Office of Chriſt was not effectual before; for though it be rendred in our Engliſh Verſion, The Word of the Oath which was ſince the Law maketh the Son, *&c.* yet it is not ſo in the Original: the word Καθίστησι, which is tranſlated *Maketh*, not being in this latter clauſe of the Verſe, as it is in the former, but poſſibly ſome other word ſignifying a Confirmation of the Son in his Office, may be there by the Apoſtle underſtood; or the very word Καθίστησι may carry with it ſuch a ſignification: But in theſe things I ſhall ſubmit unto better Judgements.

Secondly, The Order according to which Chriſt's Prieſthood is confirmed, is the Order of *Melchizedek*; who this *Melchizedek* was, is needleſs here, yea, unlawful at any time to ſearch out. But for his Order we are to enquire unto it. And albeit he himſelf was not known by name in the world till about 2000 years after the Creation, and conſequently no real reſemblance could be made of him before that time; yet that hindreth not but that Chriſt's Prieſthood from the beginning might be ſaid to be according to his Order in the purpoſe and foreknowledge of God, and have a virtual operation long before, though the actual ſuſception and adminiſtration of the Office by *Melchizedek* was not till 2000 years after. By order then or ſimilitude, as it is called, *Heb.* 7. 15. is meant the ſtate or condition of *Melchizedek* in the execution of his Office, and that was according to the words of the Apoſtle, *After the power of an endleſs life; for he was without father, without mother, without deſcent, having neither beginning of daies nor end of life* (according to his Scriptural being.) The meaning whereof in ſhort is this, His Prieſthood was an everlaſting Prieſthood: Anſwerable hereunto and home to our purpoſe, ſuch alſo is the Prieſthood of Chriſt, *viz.* An everlaſting Prieſthood; for as *Melchizedek* in his Scriptural being had neither beginning nor end, but a Prieſt he was before any mention is made of him, *Gen.* 14. 18. And the Apoſtle ſaith of him alſo, that *he abideth a Prieſt continually*,

Heb. 7. 15.

Heb. 7. 16.
Heb. 7. 3.

nually, *Heb.*7.3. So in like manner was the Lord Jeſus Chriſt in effect a Prieſt long before his appearance in the world according to the fleſh, and continueth to be a Prieſt ſtill now when he hath left the World. Thus doth this Scripture witneſs that Jeſus Chriſt was a Prieſt yeſterday.

The next Scripture that we ſhall make uſe of to this end, ſhall be that of the Apoſtle, *Heb.* 5. 1. *Every high Prieſt taken from among men is ordained for men in things pertaining to God, that he may offer both Gifts and Sacrifices for ſins.* Where we may ſee the properties of the high Prieſt deſcribed, to ſhew the truth of them in Chriſt, which upon due examination we ſhall finde to be fulfilled by him Yeſterday, as well as to day. *Heb* 5.1.

Firſt, It was requiſite that the high Prieſt ſhould be ſever'd and ſet apart from the common multitude: for ſo the words there, ἐξ ἀνθρώπων λαμβανόμενος (that is, being taken from Men) do moſt properly ſignifie. Thus was *Aaron* and his Sons ſever'd and ſet apart for the Prieſts Office by the commandment of God: And as the *Aaronical* Prieſt was thus ſever'd, ſo was Chriſt; for though he had not his bodily being amongſt men, till he was made of a woman, yet he was ſet apart and deſtin'd by God to be the Prieſt of his Church from the beginning, and his Office was virtually in force before his ſolemn and publick undertaking thereof in the daies of his fleſh. *Ex* 28. 1.

Which Aſſertion that it may not ſeem ſtrange, I ſhall endeavour to make it plain by an inſtance of ſomewhat the like nature.

When our firſt Parents had by their Diſobedience thrown themſelves under God's Diſpleaſure, all the whole Race of Mankinde was then involv'd in the ſame Hazard; all of us, I ſay, were then, before we had ſuch an Alternate being, as we have had ſince in the World, by ſucceeding Generations, brought under the Axe of Divine Juſtice, and that by ſuch a way and manner, which we are not able now to comprehend; every Mothers Childe (as we ſay in our ordinary Proverb) ſtood then at the Bar of God's dreadful Tribunal ready to be haled away to execution. And this I ſuppoſe will be eaſily granted. Well then, If we were all preſent at that time in a likely way of an everlaſting Perdition, How came it to paſs that a Pardon was then Actually given to ſome, and Potentially for others, if Chriſt our high Prieſt was not, according to his Capacity of being a Mediatour at time, preſent alſo? But being ſo, as continual experience hath given

ven clear demonſtration, he was then unqueſtionably ſet apart by the Father from the common multitude to perform that Office: which Office, I ſay, he then began, and afterwards continued it in the firſt-born, one Generation after another before the Law, putting an excellency upon them and their Offerings, which gave them a ſpecial Intereſt in the favour of God above their Brethren. Again, when it ſeemed good to the Divine Wiſdom under the Law to divert the courſe of holy and religious Service at God's Altar from the firſt-born to the Tribe of *Levi*, even thoſe Levitical Prieſts had Chriſt's Concurrency with them in the execution of their Office; for when God had commanded *Moſes* (*Ex.* 30. 30.) to Anoint the Prieſts with ſacred Oyl, in the 32 Verſe he forbiddeth to Anoint man's fleſh with it. How ſhall we untie this Knot (ſaith Biſhop *Downham*) Prieſts muſt be Anointed with the holy Oyl, but men may not? Surely it implieth that that Prieſthood ſurpaſſed the height of all humane Excellency, becauſe of the Relation it had to Jeſus Chriſt in his virtual Concurrency with it. It appeareth then that Chriſt was ſet apart for this Office from the beginning.

Ex. 30. 30. 32.

Again, *the high Prieſt* (ſaith the Apoſtle *is ordained for men in things pertaining to God*, That is, was appointed to employ all his Office with God for man's good: He was, ſaith Biſhop *Reynolds*, to be a middle Perſon to ſtand and miniſter between God and Man in their behalf, to be impartial and faithful towards the Juſtice and Truth of God, and not to be over-ruled by his love to Men to injure him, and to be compaſſionate and merciful towards the errours of men, and not to be over-ruled by his Zeal to God's Juſtice to give over the care and ſervice of them. And ſuch an high Prieſt was Chriſt, zealous of his Fathers Righteouſneſs and Glory, for he was ſet forth to declare the Righteouſneſs of God, *Rom.* 3. 25. And he did Glorifie him on earth by finiſhing the things which he had given him to do; compaſſionate alſo towards the errours and miſeries of his Church, for he was appointed to expiate, and to remove them out of the way, *Col.* 2. 14.

Rom 3. 25. *John* 17. 4

Col. 2. 14.

Now ſince Chriſt was ordained thus for the good of men, can it be imagined that he had a care only of that ſort of men that came after him into the World, and none at all of thoſe that had been before? Was *Abraham* the Friend of God, and *David* the man after Gods own heart, of no reckoning with him? If ſo, let that accurſed Opinion of the ancient *Gnoſticks* the firſt-born of the Devil have a Licence

cence to pass without controll that no man was saved, all went to Hell unto the 15 year of *Tiberius Cæsar*, wherein it was from Heaven revealed, concerning Christ, This is my beloved Son, hear him. Or was there some other Mediatour before Jesus Christ took upon him our Nature, who did execute that Office for 4000 years, and then resign'd it up to the Son of God, leaving the residue to be done by him in a time which happily may not be half so long? Or were all those that lived in that long Tract of time shut up in *Limbo* when they died, from whence they could not be delivered till Christ himself came among them? These and such other *Carcinomata* (as Bishop *Mountague* calls them) are rather for Cauteries then curing Salves to work upon, we may perhaps meet with some of them hereafter: undoubtedly the Lord Jesus Christ was alwaies The man, who was, is, and shall be the Mediatour between God and Man.

Lastly, The high Priest was to offer Gifts and Sacrifices for Sins, that so Divine Justice might be satisfied, which had been by sin violated. Hence it was that as the Apostle saith, *Heb.* 9.22. *Almost all things were by the Law purged with bloud, and without shedding of bloud is no remission.* Death was to attend upon Justice, as her Executioner, but if Justice pass a Sentence at any time, and execution follow not upon it, Justice vanisheth into nothing, and is become a meer *Ludibrium*, for Execution is the very life of Justice; Death therefore, since he is let into the World by mans sin, must do its office, that so Justice may live: Accordingly did the Priests who were ordained to see that a due satisfaction should be made to Divine Justice, and to make an Atonement for the people, never come before the Lord without bloud: But first they slew the Sacrifice upon the Altar, and then took of the bloud, and brought it before the Mercy-seat within the Veil, to testifie the death of the Sacrifice, whereupon Sin was expiated, and Justice fully satisfied. Thus did the Priests under the Law, and thus also did Christ, without whom all whatsoever they did had been to no purpose, their sacrificing of a Lamb had been of no more account with God, then the cutting off of a Dogs Neck, and there offering an Oblation no better then the offering of Swines bloud: Christ therefore, I say, once for all offered up a Sacrifice, which was himself, the virtue whereof was alwaies operative to make those former Sacrifices effectual to those ends and purposes beforementioned, and after that by his own bloud he entred into the Holy Place.

Heb. 9.12.

Lev. 16.11 15.

Heb 9 12. 10, 12.

So then Christ it was that was still represented as a slain man, in all those Sacrifices of old; for a sentence of Death lying upon him, through the determinate Counsel, and fore-knowledge of God, made him in all those Ages before, as good as dead, in which regard, he is called *The Lamb slain from the beginning of the world.* And because Justice would have Death for satisfaction, else must the whole World have immediately fallen under her displeasure; therefore in all likelyhood the very first thing that died in the World was Christ in a Figure, and consequently a Sacrifice from the beginning

Act. 2 13. *Rev.* 13.8.

He was a Sacrifice ready even for *Cain* to make use of for his good, if he had had Faith to apply it, as appeareth by the words which the Lord speaks unto him; *If thou doest not well, sin lieth at the door.* That is, a Sacrifice for sin, for so the offering for sin is in Scripture frequently called; which Interpretation because it may carry with it a sound of novelty, I shall take leave by the way to tell such, that as I finde it owned by a late learned and reverend Divine, so upon the examining of the grounds whereupon this Interpretation is built, it will (I doubt not) appear to be very probable.

Gen. 4. 7.

Dr. John Harris *Warden of* Winchester Col.

First, God cometh not to deject *Cain* lower then he was, but to raise him up from his dejection, as is manifest both by his deigning to give him an Oracle from Heaven, and also by the words wherewith he beginneth his speech unto him, Why art thou wrath? and why is thy Countenance fallen?

Secondly, If the words, *Sin lieth at the door*, intend a sudden judgment to seize upon him, what coherence can there be between these and the words following, which are spoken concerning *Abel*, *viz.* *And thy brothers desire shall be subject unto thee*; For to read the place thus, *If thou doest not well thou shalt certainly be punished, and thy brothers desire shall be subject unto thee*, This, if there be any coherence at all, were to threaten poor *Abel* more or at least as much as *Cain*.

Thirdly, The Original word *Chateath* (it is the aforesaid Authours observation) as it signifieth Sin, so also doth it the Sacrifice for Sin, as *Hos.* 4.8. 2 *Cor.* 5.21. do witness. And it was the custom (according to which *Moses* speaketh, as being best acquainted therewith) to lay the Sacrifice at the Sanctuary door, *Ut populum dirigeret ad mediatorem*, saith *Calvin*, to teach the people to serve God in Christ, who is the true Sanctuary.

Hos. 4 8. 2 *Cor.* 5. 21.

This sense therefore upon these Considerations may seem to be very

very agreeable with the ſcope of the Holy Ghoſt in that place, ſo that a Sacrifice was ready for *Cain* at that time: and what Sacrifice was that but Chriſt the Lamb then ſlain, who alone taketh away the ſin of the World; and beſides it ſeemeth to be a ſacrifice diſtinct from that which *Cain* and his Brother had before offered unto God. But enough of this

And now to cloſe up this whole matter, it appeareth clearly, I ſuppoſe by all that hath been here ſaid, that Jeſus Chriſt was the Prophet, King, and Prieſt of his Church, Yeſterday as well as to Day. And that thereupon it followeth infalliby that he was the ſame Saviour to his people of old, as he is to us now under the Goſpel.

A Difference notwithſtanding I confeſs there is in reſpect of the Diſpenſation and Manifeſtation of Chriſt unto them and us. He was *Velatus in Veteri, Revelatus in Novo Teſtamento*, veiled and ſhadowed in the Old Teſtament, revealed and exhibited in the New, there ſhewed unto the Fathers in Types, here manifeſted unto us in Truths, but yet the ſame Chriſt both to them and us, it being no more to their Prejudice that Chriſt was not then actually Crucified, then it is unto us now that he is not ſtill hanging upon the Croſs: for the Virtual Operation of his Merits in the inſtant juncture of his ſufferings ſpreadeth and expiates it ſelf round about, backwards and forwards, upwards and downwards; and as a Center extendeth its Virtue to every part of the Circumference: ſo Chriſt being the Center of his Church, all round about him within the extent of that Circumference, have their dependance upon him, and are intereſſed in his Salvation.

Saint *Paul Gal.* 4. 5. Gives (as I may ſay) the perfect Diameter of this Circumference, ſhewing the full extent of Chriſt's Virtue (as he is a Saviour) to all that are concentrick with him, that is, To thoſe before him, as well as to thoſe that came after him; to thoſe before him in theſe Words, *That he might redeem thoſe that were under the Law*, that is, thoſe that lived in the time of the Law (for ſo ὑπὸ νόμον is rendred in Scripture as well as under the Yoke and Curſe of the Law,) to thoſe again that came after him in the Words following *viz. That we might receive the Adoption of Sons*, that is, that you Gentiles (as appeares by what follows v. 6. Reckoning himſelf among them, becauſe he was the Apoſtle of the Gentiles) might be now alſo made Partakers with the peculiar people of God in the Adoption of

Gal. 4. 5. *Thus alſo* Grotius ὁ ὑπὸ νόμον, i. Judæi & Proſelyti. Ἵνα τοὺς ὑποτάξῃ ἀπολαβῶμεν, i. e. *Pariter ſcil.* Judæi & Gentes.

Children. I confeſs this Text alſo is uſually conſtrued another way, neither do I impugne that Conſtruction that is given of it, yet I humbly conceive that I may without any the leaſt violence reduce the Words of the Apoſtle likewiſe to this ſenſe that I have now given, becauſe it is not inconſiſtent with the Scope of the Holy Ghoſt in this place and becauſe of the Variation of the Perſons there mentioned, *viz. Them* and *wee*, which may Imply two diſtinct Subjects capable of receiving Benefit by Chriſt, and becauſe Chriſt himſelf is here ſaid to be made of a Woman made under the Law, that is, as *Bruno* renders it, *Quia vixit ſub Lege*, becauſe he lived under Law, meaning the time of the Law, and putting an end thereunto, that ſo he might have a Favourable Reſpect unto thoſe that were Contemporary with him.

So Grotius *Factus ſub Lege, quia ſcil. natus erat* Judæus.

I ſhall conclude this point with ſome few Examples of Yeſterday, for the further Confirmation of it, and then derive from it ſome Inferences which may be of uſe for us to Day, and ſo proceed unto that which followeth.

Gen. 3. 20 Yeſterday did *Adam* lay hold upon the Promiſe by Faith, and in evidence of this his Faith, he calleth his Wive's name *Eve*, which ſignifieth Life, Implying, that though God had before threatned him that he ſhould Die the Death, yet he was fully perſwaded, that not onely he himſelf ſhould Live, but his Poſterity alſo ſhould be a Living Poſterity, and that among them, his Wife ſhould be the Mother of Chriſt according to the Fleſh, by whom the Sentence of Death was to be *Joh.* 8. 56. reverſed, and Life again reſtored, for, ſaith Moſes, *She was to be the Mother of all living.*

Heb. 11. 13 Yeſterday did *Abraham* rejoyce to ſee Chriſt's Day *Joh.* 8. 56 (though afar off *Heb.* 11. 13.) when the Promiſe made to him, that *Gal.* 3. 8. *in his ſeed all the Nations of the Earth ſhould be bleſſed*, was to be accompliſhed, yea and this was as good Goſpel as any that is Preached now-a-days, for ſo the Apoſtle calleth it *Gal.* 3. 8.

Job. 19. 25 Yeſterday did *Job* declare his Confidence in Jeſus Chriſt in terms of as certain and high Expectation of Salvation through him as any Believer can now under the Goſpel *Job.* 19. 25. *I know* (ſaith he) *that my Redeemer Liveth*, or my Redeeming Kinſman (as it may be rendred) He ſpeakes we ſee after the Language of thoſe times, which hath a Conſonancy with the Language of Believers in this Time of the Goſpel. By the Law of *Moſes*, it was required that one Kinſ-

man

man ſhould redeem the Inheritance of another that was in danger of an Alienation, who was alſo to be an Avenger of Bloud; for when a Man was ſlain, his Kinſman by right of Propinquity did purſue the Man-ſlayer, to be Avenged of him, wont alſo to raiſe up Seed unto the Deceaſed Kinſman, who died without Iſſue. Now unto theſe Cuſtomes, it is probable *Job* doth allude in this ſpeech of his concerning his Redeemer; yet clear it is by the Context, that his Aim alſo therein is at Jeſus Chriſt, in and through whom he expected all this to be really done unto him. And (let me add by the way) ſo it is done unto *Job* and all others that are ſpiritually allied unto Jeſus Chriſt; for that right of Paradiſe which was loſt in *Adam*, Chriſt our Kinſman hath redeemed and purchaſed again for us: Chriſt alſo is the Avenger of our bloud, for when that infernal theif had betrayed us unto death, Chriſt purſued him, and never left him, till he had Vindicated our Bloud upon him; He hath likewiſe raiſed us up a Holy Seed, which lay not in our power to do, being Dead in Law through Sins and Treſpaſſes. True it is *Adam* did, as it was ſaid of him, beget Children after his own likeneſs, that is Sinners like himſelf; and his Poſterity to this very day do the like (*& nati natorum, & qui naſcentur ab illis.*) But alas *Adam* and *Job* and all others amongſt us, notwithſtanding the numerous Progenies that may be boaſted of, wherein men are too apt to Glory, may be alſo ſaid to Die without Iſſue, that is, could never be able to raiſe up a Holy Seed, to inherit the Holy Land, the Celeſtial Canaan; now comes this our Redeeming Kinſman, and he doth it for us, for he gives right to believers to become the Children of God *Joh.* 1. 12. who are therefore expreſſely called *his Seed* Eſ. 53. 10. Thus had theſe Cuſtomes of Yeſterday their Tendency unto Chriſt, and their ſpiritual accompliſhment in him. And thus had *Job* a reſpect unto him, when he gave this Teſtimony of his Faith, ſaying, *I know that my Redeemer liveth.*

Gen. 5.3.

Joh. 1.12. *Eſ.* 53.10.

And thus did the Prophet *Daniel* in like manner Yeſterday betake himſelf to the ſame Refuge, when he prayed that he might be heard for the Lord's ſake, Implying that he could not expect a gracious Anſwer to his Supplication, but through the Mediation of Jeſus Chriſt, who is Lord of all, as the Apoſtle calls him Act. 10 36. from firſt to laſt, and whom the glorious Angels at his firſt appearance in the fleſh acknowledged to be the Lord, thereby aſcribing unto him that Title of Honour which was in all Ages due unto him.

Dan. 9.17.

Luk. 2.11.

In

In ſhort, that Synopſis or Cloud of Witneſſes, as it is called, which is by the Apoſtle preſented unto us in one view *Heb.* 11. may encompaſs us about with convictions enough concerning this Truth, *viz.* That the people of God Yeſterday, that is, in all the Generations of old, expected and obtained Salvation no other way, but by Faith in Jeſus Chriſt, who is the Saviour of the Body, that is, the Church, ever ſince it had a Being by the ſpirit of quickning, wherewith it hath been Acted from the Beginning: for when the firſt *Adam* fell under the Power of Death, the ſecond became immediately a quickning ſpirit.

Eph. 5. 23. 1 *Cor.* 15. 45.

This was the Faith of Believers Yeſterday, who by a ſpiritual Logick (as the term ἔλεγχος which the Apoſtle uſeth doth imply) came to diſcern, and make Demonſtrations to themſelves of the good things to come, without thoſe ocular and ſenſible Manifeſtations which have ſince appeared. And this indeed is the true Nature of Faith. For look how it is ſaid of God (as one well makes the Compariſon) that he calls thoſe things that be not as if they were; ſo doth Faith make things to be which are not, that is, which are not to ſenſe. For as Faith gives a Nullity to things that are, *viz.* to the Afflictions, Miſeries and Mortality of this Life, making them to be as if they were not, according to the Apoſtles Word (2 *Cor.* 6. 9, 10) *As dying, and yet behold we live, as chaſtned, and yet not killed, as ſorrowful, yet alway rejoycing, as poor, yet making many rich, as having nothing, yet poſſeſſing all things*; ſo on the contrary (for it is able to overthrow the whole Courſe of Nature) it gives a ſubſiſtence to things not being, and makes thoſe things to be which are not: Thus are we by Faith already in Heaven, though here yet on Earth, *For our Converſation* (ſaith the Apoſtle) our civil intereſt and ſociety, our trading and employment *is in Heaven.* And thus did the Faith of Believers under the Old Teſtament make Chriſt to be unto them a full and compleat Saviour before he himſelf had a corporal being upon Earth. He was to their Faith a Sacrifice Crucified from the beginning of the World, who was not indeed Crucified till the latter end of the World. In them was fulfilled that which was ſpoken by the Prophet, *He that believeth ſhall not make haſte*, though they did earneſtly long for the Coming of the Meſſiah, yet they did not charge God fooliſhly, as being ſlow and ſlack in his performances, but with Faith and Patience were contented to Wait, in the mean time living

Heb. 11. 1.

Mr. Jer. Dyke.

2 *Cor.* 6. 9, 10.

Phil. 3. 20 Πολίτευμα.

Eſ. 28. 16.

living comfortably upon that Diſpenſation of Grace, which God in his great Wiſdom and Mercy had appointed for them. Yea though the Law come forth in its time for the aggravating of Sin (which as the Apoſtle ſaith *Gal.* 3. 12. is not of Faith) crying out unto all with a Loud and Terrible Voice, *Do this, or you ſhall Die*, yet for all that their Faith did not fail, neither was it made void by the Law, as the law was not afterwards made void by Faith; for according to their Faith, ſo was it done unto them. Chriſt the Mediatour they not onely expected, but relied upon according to the Tenour of the New Covenant, and Chriſt as Mediatour did always appear for them, to guide them in their Way, and to guard them in their need, to grant them their Deſires, and to obtain grace with God in their behalf. This hath been largely proved before, and therefore we need not ſtand much upon it now.

I will onely add one inſtance more whereby we ſhall ſee the gracious Indulgence of the Almighty in that time of Yeſterday diſpenſed in and through Jeſus Chriſt the Mediatour towards a poor Creature, who was then Ambitious, as I may ſay, to have a Diſcovery made unto him of the glorious Preſence of God beyond the Capacity of his weak nature, and whereto a conſenting, according to his asking muſt undoubtedly have proved his inevitable ruine. This poor Creature was *Moſes*, whom I ſo call in compariſon of him, with whom he had then to do, though otherwiſe *A man of God* κατ' ἐξοχὴν, (the Viceroy of Jeſus Chriſt in *Jeſhurun*) who when he perceived the Lord's favourable condeſcenſion, ſo as to entertain Familiar Conference with him, and upon his requeſt to renew unto him a Grant of his Preſence in the Conduct of his people to the Land of *Canaan*, he thereupon (according to the manner of us all) groweth more bold, aſpiring to ſuch a knowledge of God, that never any of the Sons of *Adam* had attained unto, yea ſuch as was altogether inconſiſtent with frail Mortality. *I beſeech thee*, ſaith he, *ſhew me thy Glory*. It is, by our late Expoſitours, denied that *Moſes* was now deſirous to ſee the Eſſence of God for that is Inviſible 1 *Tim.* 6. 16. Neither was *Moſes*, its like, ignorant of it, but for my part I leave it undetermined: howſoever it is very evident that he deſired to ſee that of God, which in much mercy was not granted unto him, and therefore it might very well be ſaid of him, as it was of the Sons of *Zebedee*, he knew not what he asked (*For who alas among us can dwell*

Pſ. 90. *Title.*

Ex. 33. 18.

With

with devouring fire? who among us can dwell with everlasting burnings?) But as *Peter* when he was present at Christ's Transfiguration *Luk.* 9. 32. 33. was so taken with that exceeding Glory which he then saw (yet such a Glory probably as the weakness of man might well beare) that he spake at random (not knowing what he said) of *building Tabernacles*, &c. In like manner *Moses* is now so transported with the apprehension of his present Happiness and Priviledge above all men, that though he was not unmindful of his Charge, I mean the people of *Israel*, but was importunate with God not to leave them; yet, he forgets his own mortal Estate, wherein he was to abide, and desires to see that Manifestation of God's presence, which is reserved for another Life, but what saith the Answer of God unto him? *Ex.* 33 19. *I will make all my Goodness pass before thee, and I will proclaime the Name of the Lord before thee.* And what could a poor Creature in this World desire more? Oh what admirable Honour is this that the Lord vouchsafeth unto his Beloved Favourite? what an incomparable Priviledge is *This Moses* now partaker of above his Brethren? But it is the Lord, who may do what he pleaseth, for so he saith, *I will be Gracious to whom I will be Gracious, and I will shew Mercy on whom I will shew Mercy.* Nevertheless we may with Modesty enquire how and by what means this glorious Goodness came to be presented unto *Moses*; and that we shall finde to be even by this good old Way, which we have here been speaking of *viz.* the Mediation of Jesus Christ. I go not about to wrest this excellent Scripture, by forcing upon it a sense which may not agree with the minde of the Holy Ghost therein, That be far from me; what I have to say concerning it, I shall leave to the Judgement of the Wise and Godly.

First I shall by the way take this for granted, because it hath been already proved, that *Moses* had to do with Jesus Christ, as the rest of the people had, while He and they were together in the Wilderness. And it must be confessed, that there was as much need of the help and interposition of a Mediatour in this matter that we are speaking of, as in any thing els; which I say was in great Mercy dispensed unto *Moses*, as is manifest. First by the Preparation that preceded this glorious Appearance. Secondly by the Form and Method of the Proclamation of the Name of the Lord, at the time of that appearance.

As for the Preparation which is mentioned in the three last Verses of

of this thirty third Chapter the particulars thereof are very remarkable *viz.* concerning the place that is ſaid to be by the Lord, and the Lord's putting *Moſes* into the cleft of the Rock, and covering it with his Hand: which that we may the better underſtand, and ſee how appoſite they are to our preſent purpoſe, it will be needful for us to take into Conſideration, that whole intercourſe between the Lord and *Moſes*. *Ex.* 33. 21, 22, 23.

Firſt, *Moſes* prayeth unto the Lord, V. 13. in theſe words, *Shew me now thy Way?* What is that? Thy Way, ſay ſome, that thou meaneſt to take with this people in bringing them to the Land which thou didſt promiſe to give unto their Fathers: I will not deny but that this might be in the minde of *Moſes*, now when the Lord was pleaſed to admit him into his preſence, becauſe he was ever zealous for the peoples good; But there are ſome Circumſtances which follow, that do incline me to another ſenſe, at leaſt to joyn another with this, both which may be allowed together, being not inconſiſtent each with other, but tending both to one and the ſame end. It ſeemeth unto me that *Moſes* here prayeth that the Lord would reveal himſelf unto him out of the Cloud, in ſome ſhape and form, as he might be viſible unto his bodily ſight, which he therefore calleth his Way, becauſe he had been wont to do ſo to the Patriarchs before him, whom he likewiſe knew by Name. And I do the rather conceive this to be the ſenſe, becauſe of the ground and reaſon of his deſire, which is added by him in the words following, *Lord* (ſaith he) *Shew me thy way that I may know thee, and that I may find grace in thy ſight.* True it is the Lord promiſeth him immediately after this, that his Preſence ſhould go with him, as being an Anſwer to his requeſt in the behalf of the people, the neceſſity whereof *Moſes* alſo urgeth and inſiſteth upon V. 15, 16. Yet doth the Lord give him a further Anſwer in the Words that follow V. 17. as to a thing ſomewhat differing from that which concerned the people, *I will* (ſaith he) *do this thing alſo that thou haſt ſpoken, for thou haſt found grace in my ſight, and I know thee by Name.*

Now ſince the Lord had before conſented that his Preſence ſhould go along with him in the Conduct of the people, and that *Moſes* had given his Reſtipulation thereunto, reſting him fully ſatisfied with what the Lord had promiſed, to what purpoſe is this other Conſent now ſuperadded, and that with a note of difference from what had paſſed

before, if it be not this which I have here declared, *viz.* that the Lord would according to his desire Visibly appear unto him out of the Cloud in a humane shape, as he had been accustomed to do to others whom he knew by Name? which sense being admitted how clear will the Circumstances following, that are preparatory to the great discovery of God in the next Chapter, be unto us, which otherwise will prove very intricate and obscure? *Behold* saith the Lord *there is a place by me, and thou shalt stand upon a Rock, and it shall come to pass while my Glory passeth by, that I will put thee in a Cleft of the Rock.* Now what place upon Earth can be said to be neerer to the Lord then another, seeing he filleth Heaven and Earth with his presence? And what Rock, or Cleft of a Rock could be able to secure *Moses* from the danger of being consumed by that excellent Glory, which did appear, seeing the Rocks are cloven to pieces, and thrown down before him? Nah. 1.6.

How then could these things be? It is in vain now to produce an Anthropopathy, and so stretch it so far as to make it level with every Circumstance; for doubtless there was a Reality in this matter, and every particular of it was done and effected to *Moses* sense, and to the full satisfaction of his expectation; so far as might stand with the safety of his Life. Granting therefore that Jesus Christ appeared unto *Moses* as a Man, there might then be a place said to be, according to the ordinary course of Nature, neerer to him in that Mount, where the Lord was wont to meet this his servant, then another elsewhere; he might also put *Moses* into the Rock, and cover him with his Hand, to preserve him from the imminent Danger, and then take away his Hand, that so *Moses* might see some glimpse of that Glory that passed by. Yea more, it is said *Exod* 34. 5. that *the Lord Descended in a Cloud, and stood with him there, and proclaimed the Name of the Lord*, and yet in the sixth verse it is said, *The Lord passed by before him, and proclaimed*; to stand still with *Moses* proclaiming, and to pass by before him proclaiming too, seemeth in reason not to hold well together: the true meaning therefore undoubtedly is this, Jesus Christ, who is Jehovah the Mediatour, came down upon the Mount in a Cloud, and then after he was descended, appears visibly unto *Moses*, according to his former Promise, and stood with him there to protect him from Danger, while Jehovah that is God the Father who is essentially one with the Son, passed by in his Glory, proclaiming his Name. To say nothing of the Lord's stay and abode with

with *Moſes*, and his converſe with him, as it is at large declared in the following part of the Chapter, and that for fourty days and fourty nights, as appears V. 28. after the end of this glorious Viſion; which did alſo put a glorious luſtre upon the face of *Moſes*, which never any of God's former appearances unto him did. It is I ſuppoſe manifeſt unto all men, that this preparation that was here made, doth demonſtrate clearly that Jeſus Chriſt was a mediatour to *Moſes* for good, and that without him he could never have been able with ſafety to his Life to have endured that excellent glory. *Ex.* 34 28.

Secondly, The form or method of that divine Proclamation doth alſo intimate the ſame unto us. Let us conſider it ſo far as I conceive for the preſent it hath a pertinency to the point in hand, and that is in the order and method of the Names wherewith the God proclaimeth himſelf, *viz. The Lord, the Lord God.* Obſerve firſt, *The Lord*, then *The Lord God*, The firſt implying one that hath his Being of himſelf, and who is the Authour of all ſubordinate Beings; the ſecond ſignifying the Lord Strong and Mighty: The firſt ſheweth Goodneſs, the ſecond, Greatneſs: The firſt, puts the Creature into a relation unto God, and gives it a dependance upon him, the ſecond advanceth the Divine excellency above the Creature, and beyond the deſcent of a Correlation unto it: in a Word, The firſt conferres a Right upon Believers to and in the Mediatour (for it is Jehovah that gives a being to all the Promiſes *Exod* 6. 3.) the ſecond makes the Mediatour himſelf ſubordinate unto God. *Ex.* 34. 6.

Now therefore, behold the Goodneſs of God preſented unto *Moſes* in that *The Lord* is named before *The Lord God:* had this Proclamation of the name of God been without this preceeding Title, I doubt it had not been ſafe for *Moſes* to have ſeen any glimpſe of all that tranſient Glory, ſuch as never was the like manifeſted unto him, or any other mortal man before: and if ſo, what can this argue but the neceſſity of a Mediatour between God and man, without whom never could any of the poſterity of *Adam* ſince the humane nature was defiled by his Disobedience have the leaſt Acquaintance with the Almighty to their Comfort, but muſt for ever have been kept at a diſtance from him. But it is the Lord that is between *Moſes*, and the Lord God, which makes all that God ſaith of himſelf to be very good. *Ex.* 6. 3. *Note Moſes his former admiſsions into Gods preſence were granted unto him by an extraordinary condeſcenſion, poſſibly becauſe he was then to be Mediatour of the renewed Covenant of Works wherein Jeſus Chriſt was not to be concerned.*

And now I do here humbly commend this Interpretation which I have given of this place of Scripture to the whole Church of God, being

being partly led thereunto by the consideration of the different manner (which also is observable) of the Scriptures speaking of God before the expulsion of our first Parents out of Paradise, where the promise of Grace was given unto them immediately upon their Fall, from that which is spoken of him afterwards; before, *viz.* In the second and third Chapters of *Genesis*, *Moses* speaks of God with the Appellative Title of *The Lord God*, but after in the fourth Chapter, and so forwards he maketh mention of *the Lord* onely, not *The Lord God:* which to my apprehension doth plainly imply, that God did not appear unto Man after the Fall, as he did before; but what intercourse soever passed between God and Man, was in and through the Mediation of Jehovah, that is, Jesus Christ, the Lord: Not but the Father and the Holy Ghost are called in Scripture Jehovah too, even as the Son (see *Ps.* 2. 2. *Ps.* 110. 1. 1 *Cor.* 12. 4, 5.) But whersoever these two Titles, *The Lord*, and *The Lord God* are set together and distinguisht each from other (as in that to *Moses* before mentioned, and in this latter mentioned by *Moses* (there is the Son onely *Quatenus* Mediatour to be understood by it.

Jehovah Jehovah El.

Clearly then Jesus Christ was the Mediatour Yesterday between God and his people, as well as to Day. And upon the whole it is manifest that he was ὁ Αυτὸς, the Same, or the onely He to his Church in point of Salvation under the Old Testament, even as now under the New. And let this suffice for the Confirmation of this Doctrine. But as we have proved the Truth of it, so it is very fit that we should now improve it in making some Use thereof for the furtherance of the Gospel.

In the first place, I shall again take this opportunity to make an Address to the dispersed of the Jews, whom I do beseech by all that antient Love that hath been between God and them, that they would yet look upon him whom they have pierced. And herein I do but exhort you (O yee that were once a People, yea, the onely people of God) to that which your selves know well enough is prophecyed of you, and which shall surely be accomplished shortly by you. And I beseech you, will it not be far better for you, that the Prophet's words should be made good in this Generation, then in those that come after you? Look upon your present estate wherein you stand, and see whether that honourable Bloud of the Lord Jesus Christ which your Fathers

Zech. 12. 10.

1 *Pet.* 1. 19 Τιμίῳ αἵματι.

Fathers ſhed, do not lie upon you as a ſtupendious guilt unto this very Day. Look upon all that is written by *Moſes* and the Prophets concerning him, and ſee whether it be not all exactly fulfilled to a Tittle in that our bleſſed Lord, who on Mount *Calvary* by *Jeruſalem* was with wicked hands crucified and ſlain. Nay, have not your ſelves been inſtrumental in executing that upon Jeſus of *Nazareth*, which was prophecyed ſhould be done unto the Meſſiah? Alas, alas, will you be ſtill wilfully blinde? look up and behold your King! Pilate once ſpake it in ſcorn, or out of a Deſign of Rebellion againſt *Cæſar*; but I ſpeak it unto you, as I ſaid before, out of a hearty deſire of your Reſtauration to your former Glory: Behold I ſay your King, and behold your Prieſt, and behold your Prophet; Your King, who watched over you in all your Generations of old, to defend and protect you, and to deliver you from all your Enemies, and whom now alſo to ſerve, you will undoubtedly finde to be your perfect freedom; Your Prieſt, whoſe Sacrifice did virtually accompany all the Sacrifices of the *Aaronical* Prieſt-hood, making them effectual for your Good, and will fully expiate your great ſin in ſacrificing, that is, Crucifying even this your High-Prieſt, who is now in the Holy place, at the right hand of his Father, making interceſſion for you; Your Prophet, who gave unto your Fathers Statutes and Judgements, ſo righteous, that there was no Nation how great ſo ever in this World that had the like, and who will now again teach you the good and the right way, if you will hearken unto him. *Joh.* 19. 14

Awake, Awake therefore O *Iſrael*, awake awake, gather your ſelves together, yea, gather your ſelves together, O Nation that art to be deſired, behold and ſee how tenderly careful the Lord hath been of you, ever ſince he took you to be his peculiar people: Time was when he carried you about as upon Eagle's wings, and the time is now come, that he would take yee into his Boſome, wherein alone you ſhall after all your unkindneſſes finde reſt for your Souls. He remembers the kindneſs of your Youth, O that you would now conſider the kindneſs of his Age! Fortie years long did your Fathers greive him in the wilderneſs, and will you go on to vex him fortie times forty more? He then ſwore in his wrath that they ſhould not enter into his reſt, and accordingly it came to paſs; for their Carcaſſes all fell in the wilderneſs, but their little ones which they ſaid ſhould be a prey, them did he bring into that Good Land, which he promiſed to give unto *Abraham*:

Abraham: be warned therefore betimes, for if you will not turn, you ſhall certainly fall and periſh, as they did, but your Children ſhall ſurely ſee that Glory that ſhall be revealed, for the Lord hath ſworn in his Love, that *Jacob* ſhall not be forſaken for ever. Conſider it is no novelty that we perſwade you unto, but that which was from the the beginning, which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our hands have handled of the Word of Life (for the Life was manifeſted, and we have ſeen it, and bear Witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us) that which we have ſeen and heard declare we unto you, that yee alſo may have Fellowſhip with us, and truely our Fellowſhip is with the Father, and with his Son Jeſus Chriſt. Come then, I ſay, again, and mourn for him whom you have pierced, and we alſo will mourn with you; for good cauſe have we ſo to do, having alas many a time dealt too treacherouſly with this our great redeemer, and put him to an open ſhame by our frequent ſwervings and tergiverſations from that righteous and holy rule that he hath ſet us; we will abandon this preſent evil World, and all the flattering inſinuations thereof: our deareſt relations ſhall be of no Value with us in compariſon of our fellowſhip with you, and that Brotherly Covenant which ſhall oblige us both unto our common Lord, who hath loved you from the beginning, and will love you again more abundantly, if you will now turn unto him. Return, return therefore O *Shulamite*, return, return.

Secondly this may teach us to forbear that Diſdain which is commonly found to be in theſe days againſt the Ages that have been before us; For, whatſoever Light hath been in the World at any time, it hath been derived from this Father of Lights, *Jeſus Chriſt*: And he hath by that tender care which himſelf had both of the Law, and the Fathers who lived under it and before it, ſet us an Example to bear a due reſpect as becommeth Brethren to that antiquity, which hath been enlightned by him in this Day of the Goſpel. For the Law, though it was perverted, by ſuch as would not believe in him, to a Siniſter uſe, even to the utter Abolition of his whole Evangelical inſtitute, and was in that reſpect juſtly diſavowed by his Apoſtles in their writings; yet he profeſſeth the deſign of his coming was not to deſtroy the Law, but to fulfil it. And for the Fathers in their ſundry Generations

tions before him, who walking in this Light had fellowſhip with him, we have ſufficiently ſeen how he hath owned them. Yea and ever ſince he hath been the leader and ſupporter of his Church in all the various changes that have come upon it, for he is he *Everlaſting Father* of his people *Eſ.* 9. 6. and the Proviſion, whatſoever it was, that his family hath hitherto lived upon from the time that he dwelt among us, as it hath been at his coſt, and of his wife and prudent deviſing, ſo it hath been always ordered and diſpoſed by him. How ill then doth it become us, in theſe days to caſt forth reproachful ſpeeches againſt the Light of antiquity, or thoſe that walked in it? Do we not thereby call into queſtion the Wiſdom of Chriſt himſelf?

I ſpeak not here of the unwritten Verities or Traditions of Antiquity (as they are called) which have neither with them a Catholick Recognition, nor any warrant or footſtep from the written word (That is a Door which hath let in much Corruption into the Church) nor of the untrue writings of any Monkiſh Heterodox Spirits, which are the ſpurious Iſſue of that man of Sin: But that which I do undertake upon this occaſion to vindicate, is that Holy, Venerable, Renowned, Orthodox Antiquity which hath been alwayes faithfull to Jeſus Chriſt and his Goſpel, which hath borne the burden and heat of the day in maintaining and defending by Writing, by Preaching by Living, by Dying, the Doctrine of Chriſt crucified againſt the Prince of Darkneſs, and all his curſed Adherents.

What though there have been clouds and eclipſes of the glorious Light of Truth in former times (which notwithſtanding have by the brightneſs of Chriſts appearance in the Miniſtery of his old Servants been diſpelled, ſcattered and removed.) What though there have been Differences and Contentions ariſen rather about Circumſtantials then Fundamentals of the Goſpel (from which we in this Age are not altogether free) Yet ſince it is ſo, that Jeſus Chriſt hath been the ſame to them which he is to us, we ſhould learn to judge at leaſt more modeſtly then we do of the dayes that have been before us. It is, as it hath been obſerved, the common diſeaſe of all Ages to applaud themſelves above any that have been before them; Actions of men being for the moſt part according to the vogue and ſway of times, and have onely their upholding by the opinion of the vulgar. We deale with Antiquity but as Poſterity will with us, which ever thinks it ſelf the wiſer, and that will judge likewiſe of our errours according

to

to the Caſt of their Imaginations. Yet I ſay not but that we have great reaſon to bleſs God for thoſe diſcoveries of his Grace, and thoſe Manifeſtations of his Truth that wee enjoy in theſe times, and I doubt not but God hath ſome alſo now that will be valiant for his Truth, as there have been ever of old; but when we look into the Lives of thoſe who now-a-dayes are moſt zealous in decrying Antiquity, and extolling the preſent Age, and yet finde Spiritual Pride and Cenſoriouſneſs ſo common amongſt them, beſides their Intemperance, Uncharitableneſs, Covetouſneſs, Uncleanneſs, &c. which ſhould not be once named without Horrour among Saints, what ſhall we then ſay, but that we are too much infected with a Laodicean Temper, accounting our ſelves to be rich and increaſing in goods, and have need of nothing, when indeed we are wretched and miſerable and poor and blind and naked. We make our boaſt often of the great knowledge and underſtanding that we have in the myſtery of the Goſpel above all others that have been before us, and that we are as Children ſtanding upon the ſhoulders of Giants, and therefore we can ſee further then they (a childiſh Conceit and an abſurd Crotchet wherewith many pleaſe themſelves, being ready to ſay not from the Humble Spirit of God, but from a ſtrong opinion of their own weakneſs, and a weaker Judgment of the ſtrength of others, we are wiſer then our Teachers, we have more underſtanding then the Antient ever had) but can they, or any elſe tell us what Holineſs there is more now, then there hath been in the Saints of old? What Brotherly Love? What zeal for the Truth? what contempt of the World? what mortification of inward Luſts and crucifying of the Fleſh with the Affections thereof, is now to be ſeen in this Generation more then hath been formerly? If we know more then others that have been before us, and yet come ſhort of them in the power of Religion what a ſhame is it? It was an ingenuous Confeſſion made by one of late times in their greateſt Aſſemby, though he miſtook in his Paralel *We were beſt* (ſaith he) *in worſt times, We held our Cloak in the winde, and now are laying it off in the Sun. A miſerable declination from the Life and Power of Godlineſs is come to paſs within theſe few years: our practicals, our inward and cloſe ways of walking with God in Faith and Love are ſublim'd into fancies, and vapour out into Fumes of new opinions, and which is worſt of all, we take this Dropſie to be growth, and conceive our ſelves to be more ſpiritual and refin'd, becauſe more Aiery and Notional.*

At Saint Margarets Weſtminſter.

The

The Lord humble us for our declenſions and ſwervings from the end of the Commandment, which is Love out of a pure Heart, and of a good Conſcience and Faith unfained, and for our turnings aſide to vain Janglings.

And now if the example of our Lord Jeſus Chriſt, as it hath been before preſented unto us, together with his immutable conſtancy in being ſtill the Same in the Diſpenſation of his Goſpel, it being never yet wholly retracted ſince it was firſt made known unto the World (for it was once and but once delivered unto the Saints) will not move us to give a due Veneration to the Holy Antients and Fathers that have gone before us, who have been partakers with us of the ſame precious Faith, and have laboured with indefatigable pains in the Lord's Vine-yard, their workes praiſing them in the gates, let the conſciouſneſs of our own unworthineſs under that glorious Light, unto which we do pretend, perſwade us thereunto.

But if any ſhall ſay *quorſum hæc?* To what purpoſe is all this earneſtneſs about antiquity? I may anſwer, Is there not a cauſe, when the Glory of Chriſt is diminiſhed by our detraction from it, and when a common violence is done to the Holy Scripture in limiting the Accompliſhment of ſundry Prophecies to theſe times, and thoſe that come after us? It being moſt certain they have been already fulfilled, even in thoſe elder days of the Goſpel, that are made of ſmall reckoning by us.

Thirdly, This may ſerve to ſatisfie all the World that the Religion which we profeſs is the onely true Religion; we I ſay that have ſeparated from *Rome*, as it now ſtandeth, or rather as it is fallen from what it was before that depraved and deplorable Corruption which it hath contracted by the intruſion of many and ſundry ſuperſtitions upon it through the ſubtlety of Satan, and the cunning craftineſs of men of corrupt minds, who have ſought themſelves and their own intereſts more then the things of Jeſus Chriſt.

If Antiquity muſt needs be a mark of a true Church, then can we make our boaſt of it as much as any. *The rock of Ages* is our foundation, and the gates of Hell ſhall never drive us from it. We diſdain to hold of *Luther* and *Calvin*, or any man els how eminent ſoever he might be for Piety in his Generation. A tenure indeed that the recent Conventicle of *Rome* hath deviſed, which becauſe it pretendeth to *Peter* as its Founder and Authour Paramount, will there-

fore obtrude upon others the like Weak and Upſtart originals, and if they cannot compare with them (as they conceive) in ſuch a Claim, they are ready to cry them down for Noveliſts and intruders as utterly unworthy to have any ſociety with the Churches of Chriſt. But far be it from us to build upon any ſuch foundations; And for any Novelty in our Profeſſion, as concerning the ſubſtance of Religion, we can maintain it againſt the World, that we are in no wiſe Guilty thereof.

It muſt be acknowledged on all ſides that the old way is the onely right way, and that that is moſt conſonant to Truth, which is of greateſt Antiquity. But then the Queſtion will be, where our Computation ſhall begin? Surely it muſt not be at ſome Centuries of years that have been lately before us; but rather we are to look for the firſt beginning of this way, from the beginning of the World, otherwiſe it will not in this ſenſe Merit the Title of Antiquity, but that Goſpel exception will be of force againſt it, *Non fuit ſic ab initio, It was not ſo from the Beginning.* A ſingular and compendious Gradation of the riſe and progreſs of Truth, is that which is given by a certain Antient, *Id verius quod prius, id prius quod ab initio, id ab initio quod à Deo*, That is trueſt which was firſt, that which was firſt is from the beginning, that which was from the beginning was of God. And truely (as it was ſaid before, ſo may we ſay it again) *our fellowſhip is with the Father, and with his Son Jeſus Chriſt* according to the order of the foundation laid in God's eternal decree, and as the faithful people of God have had theirs in all the Ages of the Church, that have been before us. If we vary from others in outward formes, or if there be variances amongſt our ſelves about them (as alas there are too many, the more is the Pity, and when was there a people of God conſtituted into a Church that were wholly free) yet this will not conclude us to have taken up a new Religion, no more then the ſeveral Faſhions in our Attire do deprive us of the antient Priviledges of our Country, and make us another Nation.

Mat 19. 8.

To conclude, we are of Yeſterday, and know whom we have believed, and are known of him, *viz.* Jeſus Chriſt the Same Yeſterday, to Day, and for ever.

Fourthly, We may upon the Conſideration of this Doctrine ſee how abſurd and fooliſh that Dream is of a certain *Ubi*, a Place of confine-

confinement for the Souls of the Faithful, who lived and died Yesterday in that long tract of time under the Law, and before it, which place is by the *Papists* called *Limbus Patrum*; for in regard the work of Redemption was not fully accomplished by Jesus Christ, till he had suffered Death upon the Cross, therefore say they, all those Patriarchs and Prophets, and Holy men of old from the beginning of the World unto that time, could not enter into Heaven, but were shut up in some lower parts of the Earth, bordering upon Purgatory, which say they is next door to Hell. For (saith Bishop *Mountague*) as if some of their Masters had been ~~som~~ sent thither to take a survey thereof, they do quarter out that infernal Clime into four Regions; And this place amongst the rest, which they have assigned unto the Fathers, they determine to be the uppermost Fringe, as the Word *Limbus* signifies, or the verge of Hell. It is not my purpose to descend so low as to examine the particulars of this their subterraneous Chorography. I believe the Vanity thereof is Visible enough to all that have not their Eyes put out with the smoke of Purgatory. Rather let the strength of our present Doctrine be set in opposition to this fond dream of that false and *Apostatical* Church of *Rome*, which hath obtruded many such like idle Fopperies upon those poor people that are bewitched with her Sorceries, and then let all mankinde judge w^h is the Truth True it is, they make much boast of Antiquity in the upholding of this their fabulous *Limbo*; though as learned an Antiquary as any possiby that ever was in their Conclave, affirmeth, that Antiquity will not own it. Nevertheless if it should, it shall be of no Value with us, if it clash with the Divine Oracles of the Holy Scriptures. They tell us that the Souls of the godly are *in the bundle of Life with the Lord their God* 1 *Sam.* 25. 29. And that the *spirit returns unto God that gave it Ec.* 12. 7. That the Soul of *Lazarus* was carried by the Angels who always behold the face of God in Heaven (*Mat.* 18. 11.) *into Abrahams Bosome* Luk. 16. And therefore it is well observed against the *Rhemists*, upon that place, that *Limbo* being supposed to be under the Earth, and *Lazarus*'s Soul from Earth was carried upwards, If he went to *Limbo*, the Angels were not well acquainted with the Way, in that they carry him above the Earth, when they ought to have carried him to a place underneath the Earth.

Bishop Mountague *of* Nor.

1 *Sam.* 25. 29.
Ec. 12, 7.

Luk. 16. 22.

Add hereunto what a world of Absurdities would follow, if this

Act. 15. 11

Luk. 20. 38.

Heb. 11 9. 10.

A term appropriated by the Holy Ghost to the Ages of the Church before Christ. But not fit to be used now in the time of the Gospel. Gerard.

Rom. 5. 15

Popish deviſe ſhould paſs for currant: How could Saint *Peter* ſay *Act.* 15. *We believe that through the grace of our Lord Jeſus Chriſt we ſhall be ſaved even as they?* How could the Patriarchs be ſaid to live with God, if they were baniſhed out of his Sight Luk. 20. And if this *Limbo* be the Brim or Hem of the damned places, how is it ſaid that the Glutton in Hell *ſaw Abraham afar off with Lazarus in his Boſome*; and that there was a great Gulfe and Diſtance between the Damned's place, and that wherein *Lazarus abode*? As for *Abraham* it may be collected clearly from *Heb.* 11. 9. 10. that he immediately after Death was received up into Heaven, according to his expectation. Contented he was with his flitting Tabernacles, while he continued as a Sojourner here in this Life, becauſe there was a City to come after this Life that would be firm and ſteddy, wherein he looked to be admitted, and which ſhould make full amends for all his wearisome Peregrinations. Where we may ſee, that that City having Foundations, which the Holy Patriarch by Faith expected, is by an Antitheſis ſet *ad oppoſitum* to thoſe Tabernacles, which he formerly lived in with *Iſaac* and *Jacob*, whereby is intimated that he was not received into any other building after his death, then that which is permanent. Into which City he being received, it muſt neceſſarily follow, that all the faithful people of God, who were tranſported by Angels into his Boſome as *Lazarus* was, were there received and entertained likewiſe. Moreover (becauſe this Parable is much perverted by the *Papiſts* to their ſiniſter ſenſe) when *Abraham* oppoſeth *Lazarus*'s Comfort to the Glutton's Torment, it is evident that he being in infinite Torment, the other was in infinite Joy; which becauſe it cannot be but in Heaven, as in the Lord's Preſence-Chamber, it followeth that the † Boſome of *Abraham* is the Reſt that his faithful and right begotten Children have in Heaven.

In fine, That which chiefly I have to ſay againſt this abſurd errour is this, *viz.* That it derogateth from the Merits of Jeſus Chriſt, making him not to be of yeſterday, and his death to be effectual onely *à parte poſt*, to thoſe that come after him. An Opinion therefore to be Anathematized by all the Churches of the Saint, yea further, the Sin of *Adam*, is by this means (contrary to the Doctrine of the Apoſtle *Rom.* 5. 15.) made more powerful to Condemnation, then Chriſt's Righteouſneſs can be unto Salvation; for the Sin of *Adam* caſteth his Wicked and Unbelieving Poſterity into Hell immediately after

after Death, whereas by their Doctrine, the Communication of Chriſt's Righteouſneſs with them that believed in him, could not immediately after Death lift them up into the Kingdom of Heaven. How this can ſtand with Chriſt's honour, or how it agreeth with the aforeſaid Scripture, let the Jeſuites themſelves tell us if they can.

Objection. Well but yet the Scripture notwithſtanding (they affirm) will bear them out in this their opinion, for ſaith the Apoſtle *Heb.* 9. 8. *The way into the Holieſt of all was not made manifeſt, while as the firſt Tabernacle was yet ſtanding.* Upon which place theſe *Limbonians* do much harpe, for the maintenance of their fooliſh errour, collecting as they think very ſtrenuouſly, that the way to Heaven was not open before Chriſt's Paſſion, and therefore the Patriarchs and good men of old muſt needs have ſome other place of reſt aſſigned unto them for their abode until that time.

Heb. 9. 8.

Solution. A ſhort Anſwer to a vain Cavil may ſuffice; briefly then, let it be obſerved, The Apoſtle ſaith not, the way to Heaven was ſhut up while the firſt Tabernacle was ſtanding, but μήπω πεφανερῶσθαι, *was not yet clearly manifeſted.* Whereby he gives us to underſtand, that the people of God under the Old Teſtament, knew the way to Heaven, but darkly, *viz.* through the vail of Types. But withall that they knew there was a time of clearer Light coming, which, when the ſhadows were removed, and that old Tabernacle taken down, ſhould make the way plainer to thoſe that ſhould walk in that Light: for the Word φανερόω doth certainly ſignifie this kind of manifeſtation by Light, as we may ſee in ſundry places of Scripture, and not ſuch an *Apertio portarum* an opening of the gates of Heaven, as theſe *Popiſh* Phantaſticks vainly imagine, who do hereby onely manifeſt their groſs Ignorance, in that whereas the Apoſtle ſaith, the way to Heaven was not manifeſt in regard of knowledge, They will againſt all ſenſe and reaſon maintain, that the way to Heaven was not open in regard of Entry, as if the way could not be open to enter, becauſe it was not manifeſtly known. Upon which account (as one well obſerveth) they may ſhut out our Chriſtian Infants at this day, who do not onely not manifeſtly, but not at all know the way to Heaven: and if the way to Heaven be open to them for entry, although it be ſhut in regard of knowledge, how much more was it open to the faithful under the Law, who (as to ſufficiency) knew the way to Heaven, although not ſo manifeſtly as we do?

As

As for that which hath been Objected out of our Common Liturgy, *viz. When thou hadſt overcome the ſharpneſs of Death, thou didſt open the Kingdom of Heaven to all Believers.* I anſwer, they are much miſtaken, who render the ſenſe of the ſaid words in that manner to the derogation of Chriſt's merit; for if they be interpreted aright, they do rather advance the honour of the Lord Jeſus, in that way and kinde that we have here inſiſted upon, then in the leaſt degree detract from it, the genuine meaning of them, as we uſe them, being this, *Jeſus Chriſt after his death, did open the Kingdome of Heaven to all Believers, viz. to the Gentiles as well as to the Jews, whereas before, it was open onely unto the Jews.*

And as Athanaſius uſed them, who was the Authour of them.

Laſtly, Where as it is ſaid by ſome, that though the Fathers were not ſhut up in *Limbo*, as the *Papiſts* fondly dream, but immediately after Death were carried up into Heaven, yet they were not admitted to that *Ubi*, that place of Glory, wherein they have been ever ſince our Saviour's Aſcenſion; I Anſwer, till ſuch time as we can ſee ſome *conſtat* for this in Scripture, we muſt take leave to declare our Judgment againſt it: rather becauſe the Holy Scripture is ſo clear that Jeſus Chriſt was the ſame Yeſterday which he is to day, we may admire that the leaſt ſcruple ſhould ariſe in the thoughts of any, that the power of his Reſurrection could not put forth the ſame Virtue to the Saints of old, ſo as to make them *Quoad ſtatum ſeparationis*, as perfectly happy, as it doth unto thoſe that have, and ſhall come after. We are not to be regulated by the Opinions of Men in this matter, whether Antient or Modern, though in ſome other points that are not of ſo great concernment we may happily afford a willing compliancy: In this caſe we will call no man Father upon Earth, for one is our Father, which is in Heaven; To the Law therefore, and to the Teſtimony, whoſoever ſpeaks not according to this Word, in Order to Chriſt's Glory, and the Salvation of his Church, it is becauſe there is no Light in them.

And now when I was even about to leave this point, ſo to proceed unto that which followeth; I have met with a ſpoke in my way upon which I muſt ſtop a little, being well aſſured notwithſtanding, that my Text will bear down all Oppoſition that may be raiſed againſt it.

There have been we know in theſe late times certain ſtrange Opinions

nions ſcattered about, ſuch as have been of pernicious conſequence to Religion, And if amongſt the reſt I meet with any which ſtrike at the Honour of our Lord Jeſus Chriſt, which our preſent Text aſcribeth unto him, I hope I may take liberty to bear Witneſs againſt them, of how great Name ſoever the Authours thereof may be that have maintained them. I ſhall forbear to nominate any Perſons, but doe heartily wiſh, they would ſeriouſly conſider with themſelves, how they may for the Church's ſake, retract that which they have of this Nature, ſo unadviſedly written.

It hath been maintained and publiſhed by one Authour eſpecially of great and eminent Note, That the Object of the faith of the Patriarchs and Fathers of old, was not *Jeſus Chriſt the Mediatour, but God alone, that is, God the Father, And that ſuch efficacy as the expiatory ſacrifices of the Law had, was not ſo much in reference to the ſacrifice to be made of Chriſt, as extrinſecal and affixed by the Divine Ordinance and inſtitution of Almighty God: Yea, that the very Heathen did in thoſe times without Chriſt, even by the light of Nature attain unto ſuch a Knowledge of God as was enough for their everlaſting Salvation.*

That theſe Cockatrice Eggs were hatched by Hereticks of old is well known, The Church was much peſtred with theſe *Pelagian* vermine in former times; But that after they have been cruſhed with the hammer of Divine truth in the hands of Holy Antients and Servants of Chriſt of late, that they ſhould I ſay be now, brought to Light again, perking up with ſuch boldneſs as they do, and that among us in this Church, who have been taught by terrible things in righteouſneſs to ſet up and adore the Lord Jeſus Chriſt in his Throne, It is and will be ſurely too great a provocation of God's jealouſie againſt us. Having therefore mett with ſuch Aſſertions as theſe, ſo deſtructive to the Piety of the times, and ſo diametrically contrary to the Doctrine that hath been inſiſted upon, being derogatory to the Merits of the Lord Jeſus, making them uſeleſs to the World before the time of his coming, I conceive a neceſſity is laid upon me to proteſt againſt them.

It hath been the great deſign of Satan at all times to bring the world to be as little beholding to Chriſt, as may be; and to that purpoſe hath he bewitched men with ſtrong deluſions, one while ſuggeſting to their minds prejudicate opinions concerning the ways of Chriſt, that they are greivous, unprofitable and unreaſonable ways, another while

infuſing into them Principles of ſelf-ſufficiency, that ſo long as they have materials enough of their own to finiſh their building, what need they go to ſeek in another's Quarry: ſometimes perſwading them that the Saints in Heaven muſt be his Coadjutours in office, to obtain grace for his people here, and to help them in time of need; again making them believe that after this Life is ended, their ſouls muſt lie down in Purgatory for a time, before they can be carried up into Heaven. And why is all this, and much more attempted by this grand Adverſary the Devil? but becauſe, as I ſaid, he would draw men to have as little dependance upon Chriſt as poſſibly he can; and conſequently, that he might by degrees totally eclipſe the glory of the Lord Jeſus (for he hates him with a perfect hatred) and utterly fruſtrate in the end the great work of Redemption.

From this Forge it is (I doubt not to ſay it) that this old Antichriſtianiſme now newly revived, concerning the needleſneſs of the Knowledge and Faith of Chriſt under the Law, hath had its forming and contrivance, wherein ſome of late have exceeded above meaſure. It would be too tedious here to interſert all that is written of this matter in a Book called *Theologia Veterum*, and to give anſwer thereunto; this onely would I know, how the Lord Jeſus could *Quatenus* Mediatour be ὁ Αυτὸς Yeſterday, If all that is ſaid concerning Juſtification and Salvation, not onely of the Fathers that were of old taken into Covenant with God, but of the very Heathen, not in and through Jeſus Chriſt, but onely by a general knowledge of God the maker of Heaven and Earth, be true. Doubtleſs there cannot be truth in both theſe aſſertions: and if any ſhall aſſert Doctrines contrary to the expreſs Word of Scripture, whether it is better to hearken to the Holy Ghoſt, or them, judge you. But I ſhall leave this matter to their ſecond thoughts, who have been too raſh in ſpreading about theſe Anti-ſcriptural Paradoxes, hoping that thoſe who continue ſtill too pragmatically Active therein will now find Cauſe to repent them betimes of their errour and retract it.

Onely I muſt here add, if this Errour be to be repented of, how much more that other which is made the ground of it, and which doth indeed ſnatch the Crown off from the head of Chriſt, not ſuffering him to have any thing to do at all in the ſalvation of his people from the beginning of the World to the end thereof, *viz. That God was pleaſed to make choice, not of the Object, but the Act of faith, The* Τὸ *Credere*

Credere, as it is called, *to be imputed to his people for Juſtification.* And what I beſeech you doth this ſignifie, but that God was not ſo well pleaſed with his Son, as with us poor ſinful Creatures? Or, as if it ſtood with the Wiſdom and Juſtice of God, to make choice, and accept of that which was imperfect (for ſo is Faith in the ſtrongeſt Believer, conſidering it in the Act) to make ſinful man *Rectus in Curia*, righteous in his Sight, and to reject that which was moſt Perfect. If this be not to diſhonour both the Father and the Son, I know not what is. But as the Holy Martyr ſaid of old, *in re tam ſancta Deliberatio non habet locum*, When ſuch affronts as theſe are put upon the Almighty God, we muſt not be mealy-mouthed; how dares any man utter ſuch a notorious untruth as this, *God was not pleaſed to make choice of the Object of Faith for our Juſtification?* If an Angel from Heaven ſhould come and preach this Doctrine we ſhould ſpit in his face, and hold him accurſed: Can there be any thing in this world dearer to us then this, that the Lord is our Righteouſneſs? Is not this the foundation of our Comfort here, and of our hope that we may lift up our heads with confidence hereafter at the great day of Retribution, againſt all the pleas of the Law, and the clamours of the great Accuſer of the Brethren? what Doctrine is there that the Apoſtle Saint *Paul* doth more clearly and more frequently inſiſt upon in all his Epiſtles, then this, that, It is the Righteouſneſs of Chriſt and Chriſt alone that is imputed to us for our Juſtification? To give ſome inſtances: *Rom.* 5. 19. *By the obedience of one* (that is Chriſt) *many ſhall be made Righteous* 1. *Cor.* 1. 30. *Chriſt Jeſus is of God made unto us Righteouſneſs* 2 *Cor.* 5. 21. *We are made the Righteouſneſs of God in him Gal.* 2. 16, 17. *Knowing this, a man is juſtified by the faith of Jeſus Chriſt*, that is, by Chriſt himſelf, as is plain in the Verſe next following. Yea, and the Apoſtle for himſelf particularly profeſſeth, ſaying, *I live not, but Chriſt liveth in me, for I live by the faith of the Son of God.* See how he glorieth in the Object of his Faith, as that which is the ſtaff of his Life, *viz.* of his juſtification in the ſight of God, without wch he confeſſeth himſelf to be a dead man. True it is, that he ſaith elſewhere, *viz. Rom.* 4. 5. *Faith is counted for righteouſneſs*, but that muſt be underſtood relatively, as faith is fixed upon the object and as the object puts virtue into it, otherwiſe we ſhould make the Apoſtle to contradict himſelf; and it is very obſervable, that whenſoever Saint *Paul* ſpeaketh of faith in this point of juſtification, he ſtill renders

Rom. 5. 19. 1 *Cor.* 1. 30 2 *Cor.* 5. 21 *Gal.* 2, 16, 1 7

Gal. 2. 20.

Rom. 4. 5.

it thus, τῇ Πίστει, or διὰ τῆς Πίστεως, that is, through faith, or by faith, as implying somewhat that we receive by faith, but never thus Διὰ τὴν Πίστιν, that is, for faith, as if Righteousness were a recompense given unto us for the bare Act of believing. Neither is it ever said in an active sense, faith justifieth, but *by faith we are justified*, that is, Passively by a forein Righteousness, which by faith as the recipient onely is applied unto us. When a beggar puts forth his hand to take an almes from a liberal man, should he say, mine own hand, or the sense of my poverty that made me beg, hath releived me in my want, and have no regard to the Giver, or to the Alms it self, whereby his Life is sustained? When our Saviour tells his Disciples *Mat.* 5. 14. *They were the Light of the World*, did he then deny himself to be that light which lighteth every man that cometh into the World *Joh.* 1. 9. A power is given unto Ministers of the Gospel in many places of Scripture, such as properly belongeth unto God himself, and his Son Jesus Christ, As for example, the works of Regeneration, Conversion, Remission of Sins, everlasting Salvation: what are all these but works far beyond the reach of man or Angel, being such as hath been said belong unto God and Christ, yet we know all these are by the Gospel ascribed unto Ministers: for they are said *to beget men unto God*, as also *to convert them, opening their eyes, turning them from Darkness to Light, and from the power of Satan unto God, to remit their Sins, yea to save them:* but now because these things are spoken of Ministers in a way of subserviency unto Jesus Christ, will any man be so void of reason therefore, as to exclude Christ himself, and say, not Christ, but Ministers do regenerate, convert, forgive, and save those that do believe? Yet thus do our adversaries argue in this case, because it is said, faith is counted for righteousness, and we are justified by faith, therefore hath God made choice not of the Object, but the Act of faith to be imputed to us for our Justification.

Math 5.14. *Joh.* 1.9.

1 Cor. 4.15 *Act.* 26. 18. *Joh* 20.23 *1 Tim.* 4. 16.

There is indeed a lenitive cast in to qualifie the sharpness of this corroding and poisonous errour, graunting faith not to be the meritorious cause of Justification. But why then is the Lord Jesus Christ the Object of our faith so plainly shut out from having any part at all in this matter? and why are we told that where it is said, we are justified by faith, it is not to be taken Tropically and Metonymically for the Object, as many Orthodox Writers do interpret it, whom I could set in opposition to those that are mustered up for the defense of this

Errour

Errour (if they have at leaſt given that ſuffrage unto it as is pretended) yea, and why is ſuch an inference derived from the Apoſtles frequent magnifying of faith (*Rom.* 4.) as to ſay, the Holy Ghoſt had not bound himſelf ſo preciſely to thoſe words and ſyllables (*viz.* of juſtification by faith) if he had not meant to give this Honour unto faith it ſelf, but rather to ſome other thing (as it is moſt uncomely called) which faith laieth hold upon?

Alaſs, alaſs, that any who pretend to have a ſhare in the merits of Chriſt, ſhould in this manner detract from his Glory? did the Lord Jeſus Chriſt himſelf *Bear our ſins in his own body on the Tree*, yea, *become ſin for us* that his righteouſneſs might be imputed unto us, and according to the appointment of his Father, be made glorious in our juſtification, and ſhall not the travel of his Soul be his peculiar ſatisfaction? what, is faith it ſelf become falſe to the juſtling of Chriſt out of his Throne, whoſe office it is, and ever hath been, to advance and promote his Crown and Dignity? or rather, is not the hand of *Joab*, I meane, the malice of the Devil, as I ſaid before, evidently to be ſeen going along in this matter? In vain it is for any man living to make a flouriſh, and to boaſt of a conſtant adherency to the Proteſtant Profeſſion, notwithſtanding the fury of late perſecutions, when there is ſuch a manifeſt agreement avouched with *Rome* in this particular, *viz.* of juſtification by works; which if there were nothing elſe to work in the hearts of thoſe that are faithful to the Goſpel of Jeſus Chriſt, a loathing of that Anti-chriſtian Synagogue this alone were enough to cauſe an everlaſting ſeparation.

But I have done; and do bethink my ſelf what I have done, how I have raiſed up ſome ſpirits that may poſſibly be thought not to be eaſily laid again, whereas my hope is, they are rouzed to give Glory to God in conſenting to what is written. Nevertheleſs ſo long as I have Truth on our ſide, I ſhall not be afraid, though an Hoſte of adverſaries how potent ſoever they may prove to be, did riſe up againſt mee. It is not God knoweth out of any unbeſeeming contempt or diſreſpect of any Perſon, that I have medled in this controverſy. Learning I do reverence whereſoever it is, as much as any ſhall; onely I do wiſh that it may not be uſed as a Weapon to fight againſt Jeſus Chriſt. But *floreat Veritas, Ruat Cœlum*, Let the World go which way it will with me, I cannot, I dare not betray the Truth, by a ſinful ſilence, when ſo fair an opportunity of vindicating it, is preſented unto me.

It ſeems by common report, that the Authour of the Book called Theologia Veterum, *is of late deceaſed, nevertheleſs what is here written, may ſtand as an antidote to preſerve others from the infection of theſe peſtilent errours*

I muſt confeſs there hath been in this particular ſome ſmall digreſſion, for having an Errour in chaſe, it hath made me go beyond my bounds. But we ſhall return, and take into conſideration, the ſecond Period of Time here mentioned in the Text, with a reference unto this third interpretation of it. Conſider what hath been ſaid, and let us pray that the Lord may give unto us a right underſtanding in all things.

CHAP. II.

Sheweth the meaning of the Word Σήμερον, *that is to day, as it is rendred in the Text, according to our Third Interpretation, and treateth alſo of Chriſt's Oeconomy therein.*

Propoſition. JESUS CHRIST is ὁ Αὐτὸς, The Same, or, the onely Hee to Day.

Now herein alſo two things are to be conſidered by us:

First The Denomination of Time Σήμερον.
Secondly, What is predicated of that Time, *viz.* Chriſt ὁ Αὐτὸς, The Same to Day.

Σήμερον *ab* Ἡμέρα Ἡμέρα *ab* Ἥμερος, *i. e. manſuetus, ad differentiam noctis quæ immitis & horrida eſt.*

First the Denomination of the Time, to Day, from whence we may collect.

The Time of the Goſpel is a time of light.

The word Σήμερον derived from Ἡμέρα implying it, which the former word χθὲς doth not.

The text we ſee calleth it a day, and it is light we know that formeth the Day, without which it vaniſheth and cometh to nothing. A Day then it is, and a light-ſome day. A day which the Lord hath made, even the Lord our Light, and our Righteouſneſs, the Path of that

that juſt one, having from the beginning been as the ſhining light that ſhineth more and more unto the perfect day. A glorious day, wherein is concluded the light of Yeſterday: For as the light which for the three firſt dayes of the Creation was diſperſed through the Heavens, it pleaſed God to gather and unite into one body of the Sun; ſo that Light of Yeſterday which was diffuſed through ſo many ſhadowes, and Legal Ceremonies was at laſt complicated and folded up in Chriſt the Son of Righteouſneſs, who is now in this day of his Power like a ſtrong man running his Race, diſplaying his Beames, diſtilling his Influences, filling the Earth with knowledge, even as the Waters covers the Seas. But let us more particularly behold and ſee the Glory of this Light.

Firſt the Light of this Day is *the true Light*, as the Evangeliſt Saint *John* calleth it 1 *Joh.* 2. 8. Not like unto that of old, which was darkned with the ſhadowes of the Moſaicall Oeconomy, but clear and manifeſt, *Lumen illuminans*, *A Light that inlightneth every man that cometh into the World*, *non illuminatum*, not inlightned by *Moſes*, or any man in the World. 1 *Joh.* 2. 8 *Joh* 1. 9.

Secondly, It is a great Light, overſpreading the whole World, ſhining out into all Nations, making a day of Salvation unto all People. There were two great Lights which God Created in the beginning, the greater Light to rule the Day, and the leſſer Light to rule the Night: Anſwerably hereunto hath God ordained two great Lights for his Church, the leſſer Light to rule the time of the Law, and the greater to rule the time of the Goſpel; and as the Evening did precede the Morning, in the ordering of the natural Day, ſo was the Law before the Goſpel in Reference unto this Day. When therefore the Night is ſpent, and the Day come, we may conclude that a great Light, greater then what was before hath appeared in the World; and as it was foretold, ſo can we ſay, It is fulfilled, *The People that walked in Darkneſs have ſeen a great Light*, *they that dwell in the Land of the ſhadow of death*, *upon them hath the Light ſhined*; ſo then it is a great Light. *Gen.* 1. 16. *Eſ.* 9. 2.

Thirdly, It is likewiſe a *marvellous Light*, as Saint *Peter* calleth it, Leading its followers into a *knowledge that paſſeth knowledge* either Humane or Angelicall. (So Zanchy interprets the Place *Eph.* 3. 19.) Revealing ſuch *things which Eye never ſaw*, *nor Eare ever heard*, *nor could have entred into any heart to conceive.* Marvellous to the Bleſſed Angels, 1 *Pet.* 2. 9. 1 *Cor.* 2. 9.

Angels, whoſe Glory and Crown though it be to be Angels of Light alwayes beholding the face of God in Heaven, yet perceiving a Light here alſo in this Day of the Goſpel, whereby they might come to have more experience of the manifold Wiſdome of God, they are ſaid with much greedineſs of Speculation, *to ſtoop down*, and to gaze upon it. Marvellous to the Children of the Day, who are on all ſides filled with Admiration of the glorious appearance of that ſhining Light, which they conſtantly behold in the diſpenſations of Grace, and wherein they conceive themſelves ten thouſand times happier, then if they had the Glory of the world laid at their feet. Marvellous alſo to the Children of this World, it being the Aſtoniſhment of Nations, that all their Projects and Attempts to put out the Light of this Day have ever been fruſtrated, and blown away like the Spiders web; for loe the powers of the Earth, and the Gates of Hell were Aſſembled, they paſſed by together, they ſaw it, and ſo they marvelled, they were troubled and haſted away *Pſ.* 48. 4. 5. *Veniunt, vident, & vaneſcunt*, they come and ſee and vaniſh together.

Mat. 18. 10

Pſ. 48. 4, 5.

Yea fourthly ſo invincible is the light of this day, that all the powers of darkneſs ſhall never be able to extinguiſh it. To illuſtrate this particular let us take into conſideration the invincible nature of that light whatſoever it is, which God who is the Authour of Lights hath ſet up among the Creatures in this World: And to this purpoſe give me leave to interſert a very pithy and pertinent Meditation of an Anonymous Authour that I have met with in a late Writer which may lead us farther into the knowledge of the Light of this day, we ſee and prove ſaith he by dayly Experience how powerfull and dreadfull a thing the darkneſs of the Night is, for when it falleth, it covereth and muffleth up the face of the whole World, it obſcureth and hideth the hue and faſhion of all Creatures, it bindeth up all hands, and breaketh off all employments, it arreſteth and keepeth Captive all living Wights, Men and Beaſts, that they muſt be ſtill and reſt there where it arreſteth them; yea, it maketh them fearfull and faint-hearted, full of fancies, and much ſubject to frights; It is of all other ſuch a powerful and unconquerable Tyrant, as no man is able to withſtand: And yet nevertheleſs it is not of that Might that it is able to overwhelme or to quench the leaſt Light in the World: For we ſee that the darker the Night is, the clearer the Stars ſhine; yea, the leaſt Candles-light that is lighted, withſtandeth the whole Night, and not onely

only ſuffereth not the darkneſs to cover or to ſmother and oppreſs it, but it giveth Light alſo even in the midſt of the Darkneſs, and beate.h it back for ſome ſpace and diſtance on every ſide of it: So that which way ſoever it is borne, or whereſoever it cometh, there muſt Darkneſs depart, and give place unto Light, all the power and dreadfulneſs of it cannot help or prevaile ought againſt it: And though the Light be ſo weake, that it cannot caſt Light far about, or drive the Darkneſs far from it, as in the ſparkle of an hot Coale; yet cannot the the Darkneſs cover or conceale, and much leſs quench it, but it giveth light to it ſelf alone at leaſt ſo that it may be ſeen afar off in the darke, and it remaineth unconquered of the dark, though it cannot help other things, nor give light unto them. Yea (that that is yet more wonderful) a rotten ſhining piece of wood which hath the fainteſt light that can be found, yet remaineth invincible of all the power of darkneſs, and the more it is compaſſed about with darkneſs, the clearer light it giveth; ſo little is darkneſs able to overcome or keep down any light, but that it ruleth and vanquiſheth and expelleth the darkneſs, which elſe overwhelmeth, and ſnareth, and fettereth, and putteth all things in fear. Now if this natural light be ſo powerful, and ſo able to prevail againſt the darkneſs of the night, why ſhould not the glorious light which now ſhineth in this day of the Goſpel continue ſtill in its Brightneſs, notwithſtanding all the attempts that are made by the Prince of Darkneſs and his Adherents to put it out? Continue doubtleſs it ſhall, and remain invincible to the end of the World. Yea, according to that meaſure and proportion of the darkneſs of errour, which in ſundry Generations is raiſed up to obſcure and deface it, It ſhall certainly encreaſe into a greater Glory. And though this may carry with it the ſound of a paradox in the ears of ſome people unacquainted with the ways of God, yet it will be found to be a moſt certain truth, becauſe this day of the Goſpel is not a day of ſmall things, of things to be deſpiſed, of things eaſy to be reduced to a non-entity, as if they never had been, ſuch as the deſignes of Men oftentimes to their ſhame prove to be; but excellent things they are, ſurpaſſing the comprehenſions of Angels, which are the fruit and offſpring of this day, even the *Arcana Cœli, & Magnalia Dei*, The ſecrets of Heaven, and the great things of God, things which many Prophets and righteous men in the generations of old have deſired to ſee, but could not, are now clearly made known to the Church in this day which

Pſ. 110 3. *Dies exercitus, dies ſucceſſus, dies victoriæ.*

which is therefore called the *Day of the Lord's power Pſ.* 110.3. A day of aſſembling his armies, that is, his Apoſtles and Miniſters to ſubdue the World, A day wherein his mighty acts have appeared unto men, and the glorious Majeſty of his Kingdom, ruling in the midſt of his enemies, and making himſelf known to his Church, not onely by the name of God Almighty, but to be the faithful Jehovah, giving ſuch a being to all his promiſes, as never could be the like in the Generations that were before: and therefore whenſoever any adverſe power ſhall now riſe up againſt him, to hinder or interrupt him in the compleating of his moſt glorious deſign in this day of his power, he will moſt certainly get himſelf a name in caſting it down, and having commanded his Light to ſhine out of Darkneſs, though the darkneſs of mens hearts will not receive it; yet his Commandment ſtill continueth in force, and his word runneth very ſwiftly.

Joh. 1.5.

In a word, true and great, and marvellous, and invincible is the light of this day, concerning which, much might be ſpoken from the predictions of the Prophets, who prophecyed of this day, and much might be added from the triumphant exultations of the Apoſtles, whoſe eyes were firſt opened to ſee the light of this day: but there is no need to undertake any further the clearing of the truth of this point, for the day it ſelf doth declare it, the Sun which is the light and life of this day, being not onely riſen, but aſcended, and not onely riſen and aſcended, but fixed in his Meridian, never more to deſcend, till time be no more. Let us therefore now come to improve it by ſome cloſe Applications unto us all, whoſe lot it is to live under this Light.

Neſcit occaſum.

Firſt, Seeing that this time of the Goſpel is ſuch a Lightſome day, we then that are the Children of the day are to take notice of thoſe Duties which the day requireth of us.

1. *Duty.*

Ec. 11.7.

Firſt whereof is, that we rejoyce and be glad in it. *Truely Light is ſweet* (ſaith Solomon) *and a pleaſant thing it is for the eyes to behold the Sun Eccleſ.* 11.7. How ſweet then and pleaſant a thing is it to behold the light of this day? wherein the Glory of the Lord is riſen upon the Church, as the Prophet foretold it ſhould Eſ. 60. 1

Eſ. 60. 1.

That glory wch ſince the beginning of the world was out of the reach and apprehenſion of any Creature, which yet notwithſtanding was earneſtly longed for by the Holy and faithful Servants of God of old. How happy would *Abraham*, *Iſaac*, *Jacob*, *Moſes*, *David*, *Hezekiah*,

zekiah, Joſiah, Eſaiah, Jeremiah, Ezekiel, Daniel, &c. have accounted themſelves to have ſeen that Glory which is now revealed? How full of joy would they have been in the light of this day, wherein with open face we behold as in a Mirroir the Glory of the Lord ſaith the Apoſtle 2 *Cor.* 3. Nay wherein all fleſh ſeeth the Salvation of God, wherein the Word of God comes with power and evidence and Demonſtration, wherein the Spirit is ſhed forth abundantly in the hearts of Believers, wherein knowledg covereth the earth, even as the waters covers the ſeas, ſo that God's people now need teach no more every man his Neighbour, and every man his Brother the ſenſe and meaning of the Shadows and Ceremonies of old, ſaying, Know the Lord, the Lord whom theſe things do typifie, and ſo far as ſuch carnal Ordinances are able, make known unto you; for now is fulfilled that which then the Lord promiſed, ſaying, they ſhall all know me from the leaſt of them to the Greateſt of them: The whole Myſtery of Godlineſs is now clearly revealed, in ſo much that they who are endued with the Spirit of God, know all things; yea, even Children and Handmaidens, people of all ſorts and Sexes, underſtand more fully the Doctrine of Salvation then the Prophets and great Rabbies of old could be able to reach into. And therefore it is worth our conſidering how emphatically the Spirit of God in ſcripture doth ſound out this word (now) in reference to the great glory of this day of the Goſpel, to that very end, that all, who are I ſay Children of the Day, may ſee the Light, and rejoyce in it. Obſerve ſome inſtances. *Behold, now is the accepted time, now is the day of Salvation.* 2 Cor. 6. 2. *Now is manifeſted the Righteouſneſs of God* Rom. 3. 22. *Now is made known the manifold Wiſdom of God* Eph. 3. 10. *The Myſtery which was hidden from Ages and Generations, is now revealed* Eph. 3. 5. *Col.* 1. 26. *The Darkneſs is paſt, the true Light now ſhineth*, 1 Joh. 2. 8. Now, Now, Now implying that now, and never before the dawning of this day there was a light in the world to be reckoned of the higheſt value.

2 *Cor.* 3. 18.

Jer. 31. 34

1 *Joh.* 2. 20. *Act.* 2. 17.

2 *Cor.* 6 2. *Rom.* 3. 22 *Eph* 3. 10. *Eph.* 3. 5. *Col.* 1. 26. 1 *Joh.* 2. 8

O bleſſed and happy Day! And for ever and ever bleſſed be that good Providence of Heaven that hath brought us to ſee the Light of this Day, making it unto us a good Day, A Day of good tidings, A day of Reconciliation with the God of Heaven, A Day of joy and gladneſs; Let us therefore I ſay again and again rejoyce and be glad in it: Let the Children of the World glory, ſome in their carnal wiſ-

dom, ſome in their ſtrength, ſome in their riches, But let us glory in this that we underſtand and know the Lord. Now in this ſerene and joyful day of his gracious viſitation, did *Abraham* with great pleaſure and rapture of ſpirit rejoyce to ſee this day afar off, and ſhall not we now rejoyce when it is at hand; yea, when it comes upon us, and the Light of it ſhineth round about us? Surely we are not *Abrahams* Children, unleſs we do the works of *Abraham*; and if herein we do not rejoyce, we are not of the Faith of *Abraham*, and conſequently ſhall not be bleſſed with him.

Objection. But alas (you'll ſay) this day is a day of trouble, of rebuke and blaſphemy; of trouble to the Churches of Chriſt throughout the world; of rebuke, for God is angry with the world for ſin; of Blaſphemy, the Provocations wherewith God is provoked every day, being very great, reaching up into Heaven, And ſhould we now rejoyce?

Anſwer. I Anſwer, It is indeed a day of trouble to the people of God, and poſſibly if they had rejoyced more for the conſolation which their eyes have ſeen, they had not ſeen ſo much trouble upon them as they do this day. But nevertheleſs albeit there be ſo great and ſore afflictions lying upon the Churches, which all the Children of the Day muſt be ſenſible of, yet in the midſt of all this ſorrow, there is cauſe of rejoycing; for why, it is not a Night of trouble, wherein no ſuccour or comfort can be found, but the Light of the Lord ſo ſhineth out before his people, that they may plainly ſee his good works, which with an out-ſtretched arme he hath wrought and ſtill doth for their deliverance. *Unto the Righteous* ſaith the Pſalmiſt (Pſ. 112.4.) *Ariſeth Light in Darkneſs*, that is, in the darkeſt times of trouble, then hath their light of comfort been wont to ariſe moſt. And therefore though in ſome reſpect the day be ſomewhat cloudy, yet it is not a Diſmal Day, though the Affliction be great, yet the conſolations of God are not ſo ſmall with us, but we may glorifie God in this day, and rejoyce before him.

Pſ. 112. 4.

True, you'll ſay, But alas we remember God and are troubled, for his Anger we ſee is enkindled, it ſmoketh againſt the ſheep of his Paſture; By terrible things in Righteouſneſs doth God anſwer his People now in this day when they call upon him, chiding and chaſtning them very ſore, ſhould we then make mirth?

I Anſwer far be it from us, when the Lord God of Hoſtes calls to Weeping and Mourning, *&c.* that we ſhould be of that croſs-grain'd diſpoſition

diſpoſition, as to thwart the ſad Diſpenſations of his Providence by giving up our ſelves to any vain and carnall Delights; and when his hand is lifted up to correct and puniſh, that then we ſhould wilfully ſhut our eyes, refuſing to ſee, that I ſay be far from us! But I beſeech you, though this be a day of rebuke, Is it not a time alſo of Love? Nay, when with rebukes the Lord doth correct his people, Is there not both love and faithfulneſs to be found in the bottom of thoſe rebukes, which makes them very ſweet unto the ſoul of a Believer? Beſides can we not diſtinguiſh between the ſorrowful diſpenſations of Providence whenſoever they come upon us, and the glorious diſpenſations of grace? If the former be matter of ſorrow, the latter are of joy; Rejoyce therefore in the Lord alwayes, and again I ſay rejoyce.

Oh but it is a day of blaſphemy, And who that hath a tender regard to God's glory, and the Churches Welfare can chuſe but ſigh and mourn to ſee and hear the Abominations that are ſo frequent this day? How alas doth errour and hereſie juſtle with divine truth? Yea, trample it under their feet? And that which encreaſeth the ſorrow, people that profeſs godlineſs love to have it ſo. Some make a mock at Sin, That which ſhould be the terrour and amazement of the ſoul, as being moſt of all contrary to God, and a worſe enemie to the whole creation then all the devils in Hell, Fooles at this day do play and dally with it: Others make a mock at Holineſs, either by a profane Diabolical deriſion of it, or els by a falſe *Phariſaical* Profeſſion of it, thereby to palliate their abominable wickedneſs. Here are ſome jeſting pleaſantly with their Maker as he did, who would needs drink a Health to his Patron, blaſphemouſly calling him his Maker; There others ſporting themſelves with the Holy Scriptures, exerciſing their ſcurrilous Wits upon thoſe ſacred Oracles whereat they ſhould rather tremble, and which the glorious Angels do ſtoope down to adore: Alas, alas, is not the Air polluted with moſt execrable Hell-invented oaths, and that *Unmanly vice of Drunkenneſs* (as our late King of never-dying Memory, according to the excellent Wiſdom given unto him, in a Speech of his at *Oxford*, moſt properly termed it) grown Impudent notwithſtanding all the good laws in force againſt it? And ſuch Brothelry commonly belched out by a Brutiſh Generation, who yet live under the light of this day, that the very Heathens would abhor it? And is this a time then thinke you, to Rejoyce *Pro.* 14.9.

I Anſwer, For theſe things indeed let us be humbled and walk mournfully before the Lord, let horrour ſeiſe upon us as it was with the Holy Prophet, becauſe of the wicked that forſake the law of the Lord; Yea, let us as he did for theſe things even ſwim in tears Pſ. 119 136. But we muſt know that this kinde of ſorrow and humiliation is to be manifeſted in denying our ſelves that natural and lawful joy and liberty we may take ſometimes in the free uſe of the Creatures, not at all in quenching our ſpiritual joy, We rejoyce not in iniquity, but we rejoyce in the truth, this joy no man nor no Devil ſhould take from us, becauſe God hath called us to it, and calleth upon us for it. All this therefore hindereth not, but that we may and ought to rejoyce in the Light of this day, though there be much affliction upon the Church, rebuke from God, iniquity and blaſphemy among men to be ſeen in it.

Pſ. 119.53 *Pſ* 119. 136.

2 *Duty.*

Secondly, ſuffer the Light of this day to ſhine in upon your ſoules, that the beams thereof may have their free and clear penetration into every corner of your inner man. If ye be Children of light, and Children of the day ſprung from the womb of the morning, you will be ſtill craving after light, ambitious of a Conformity to the nobleneſs of your extraction: yea, light is your proper element, and the more you are ſwallowed up in it, the more comfortable ſhall your life be unto you. Miſ-mean me not; I exhort you not now to ſtand gazing after a Light that is too high for your reach, or to break through God's pavilion to that light that is inacceſſible. There is a knowledge too wonderful for poor man, which while he is cloathed with mortality, yea, and in ſome reſpect when his mortality hath put on immortality, He ſhall never be able to attain unto. Neither do I call upon you to look after thoſe new lights, which the varity and darkneſs of theſe times do ſo much cry up and extol; for ſure I am, that which is new in point of Salvation cannot be true, A poſition, though much diſliked by ſome giddy heads, may well be maintained againſt Men and Angels: Yea, whatſoever may be obtruded upon you as a fundamental Light that ſhall appear in this Noontide of the Goſpel to be of ſo narrow an extent, that it hath not or cannot overſpread the whole Hemiſphere of the Church, is moſt certainly counterfeit, a prodigious comet, portending ſome ſtrong deluſions, rather then a true fixed light, derived from the fountain of light, For ſaith Chriſt himſelf, *As the lightning that lighteth from one part under Heaven ſhineth*

Luk. 17.24

ſhineth to the other part under heaven, ſo alſo is the Son of man in his day, Not onely in the great day of his glorious appearance, but even in this his day: He is not concluded within the narrow confines of *Africa*, as the *Donatiſts* of old would have him, Nor in the conclave at *Rome* as the *Papiſts* at this day fooliſhly imagine, Nor in the Deſart, that is, in the ſeparation amongſt thoſe that now-a-days forſake the Aſſemblies, Nor in their ſecret Chambers, that is, in the Conventicles of Schiſmaticks; But his going forth is from the end of Heaven, and his circuit unto the ends of it, his Church hath infallibly, univerſally been inlightned by him, with that knowledge that is neceſſary to Salvation, unto which, whoſ ever ſhall add, is a Deceiver, and to be anathematized by all the Churches of Chriſt.

Putting away therefore theſe vanities, Let your ſoules give entertainment to that Light, which this Day preſenteth unto you. And ſo much the rather, becauſe the Prince of darkneſs hath raiſed up many foggie, noiſome, palpable miſts to obſcure this light, with which miſts the eyes of a multitude of people pretending to Holineſs are miſerably blinded.

And now if it be demanded, what this light is? I Anſwer

First, It is the light of Life: not a dead light, as the light of yeſterday was, which conſiſted in carnal Ordinances, and dead Sacrifices, but a living light, that is, Jeſus Chriſt himſelf, who though he was dead to extinguiſh the former Light, yet being quickned by the Spirit, he liveth to eſtabliſh this new Light, that ſhall therefore undoubtedly continue to the end of the World. For *behold*, ſaith hee, *I am alive for evermore*, affixing his Seale with an *Amen*, to note the unalterableneſs of his preſent eſtate. Hee, I ſay again, is this light of life, not like unto other lights that have no Life in them; whoſo followeth the Sun in the firmament 'tis true hath light, but it is a Light wanting life; when death cometh, it cannot give him life, becauſe it hath it not to give; *There is* indeed *hope of a tree, when it is cut down that it may live again*, ſaith Job, *and that the tender Branch thereof will not ceaſe, but when Man giveth up the Ghoſt, where is Hee?* Not the ſent of water, nor the light nor heat of the Sun, can be able to revive him; But ſaith Chriſt, *Hee that followeth mee hath the light of Life*, that is, my ſelf. Who am the Sun of Righteouſneſs having healing in my Wings, it being given unto me to have Life in my ſelf *Joh.* 5.26. So that I quicken whom I will *Joh.* 5.21.

Joh. 8.12.

Joh. 14.7. 10.

Mal. 4.2. *Joh.* 5.26. *Joh* 5.2.

And

Joh. 1. 4. And thus ſaith the Evangeliſt of him *Joh.* 1. 4. *In him was Life and that Life was the Light of Men.*

So then here you ſee what is the light of this day that you are exhorted to receive, It is Chriſt Jeſus; let him come therefore into your ſouls, He will bring both light and life with him, light into your underſtandings, whereby you ſhall get more intimate Acquaintance in the great Myſtery of Godlineſs, and life into your Affections raiſing them above the World, and from groveling in fleſh and bloud, to a ſpiritual elevation; light to direct you in the way, and life to quicken you in it; light to comfort you in your troubles, and life to deliver you out of them; the light of the life of grace here, and the light of the life of glory hereafter: Awake therefore thou that ſleepeſt, riſe up from the dead, and Chriſt ſhall give thee Light.

2 Cor. 4. 4. Secondly, The light of this day is the light of the glorious Goſpel of Chriſt, ſhewing to the world ſuch glorious Myſteries which before this day could not be ſo clearly known, ſuch as the Incarnation of God, the expiation of ſin by his death, the freeneſs of Salvation through faith in a Mediatour, remedy againſt the Curſe and mitigation of the rigour of the Law, reconciliation with God, ſpiritual Adminiſtrations of the New Covenant, all which and many more had never been manifeſted to the Children of Men, had not the day ſprung from on high, even from the *Zenith* of the Heaven of Heavens, viſited the Church with this glorious light, and therefore is it well worthy to be entertained by us.

Thirdly, It is called the light of the knowledge of the Glory of God, then which nothing can to the Saints be more deſireable, and unto which, when the Soul hath in the utmoſt extent of her Capacity fully attained ſhe is fully ſatisfied, ſetting up her reſt with a *Ne plus ultra*, as the Prophet confeſſed ſaying, I ſhall be ſatisfied when thy Glory ſhall appear. When as therefore this glory now appeareth in ſome glimpſes to the Soule, whiles ſhe is ſhut up in this Corps of Clay, ſuch Apparitions being the *Præludium* of that perfect happineſs that is to come, muſt needs be very welcome. Now the Light of this Day ſheweth unto the Soule of a Believer, ſo far as it is capable, the Glory of God, *viz.* The Glory of his Wiſdome, the Glory of his Power, the Glory of his Grace and Goodneſs, with other his glorious Attributes, in the Protection of his people, in the fulfilling of his Promiſes, in the propagating of his Goſpel; yea, it filleth the Soule with

joy

Joy and Gladneſs, raiſing it up to a Life Heavenly and Angelical, And therefore well worthy of Acceptation.

Conſider I beſeech you, ſhall the Glory of the Lord ſhine round about us, and ſhall not we open our Hearts to let it in? Have we a Price put into our Hands to get Wiſdome, and ſhall we have no heart unto it? God forbid! Yea, let us not content our ſelves with that which we have already attain'd, but labour to ſee more and more of this Glory, *covet earneſtly the beſt things* ſaith the Apoſtle, be ſtill craving, *Lord ſhew me thy Glory, Let me ſee thy goings, how thou my God and King goeſt in the Sanctuary*, in the Diſpenſations of thy Grace, in the manifeſtations of thy Preſence, O come into my Soule, and let me be Metamorphoſed into thine Image from Glory to Glory, from one degree of Grace to another, till I come in the Light of Glory to ſee the King in his Beauty, beholding him as he is, and knowing him even as I am known.

1 *Cor.* 12. 31.

2 *Cr.* 3. 18.

Thirdly, As we muſt rejoyce in the Light of this Day, and receive it into our Hearts, ſo are we to walke in it, and by it, ordering our whole Converſation according unto it, otherwiſe we are very unworthy of it.

3. *Duty*

And here give me leave a while to lead you into that Walke, wherein *Zachary* and *Elizabeth*, a holy couple whoſe Praiſe is in the Goſpel, were wont to walke, *They walked*, ſaith the Evangeliſt, *in all the Commandments and Ordinances of the Lord* Luk. 1. 6. Let us then joyn Hearts and Hands together, and go and do likewiſe.

Luk. 1. 6.

Firſt let us walke in the Commandments of the Lord, doing the work of the Lord in this Day of the Lord. The Day we know is ordained for man to work in; *Man* (ſaith the Pſalmiſt) *goeth* forth unto his work, and to his Labour untill the Evening *Pſal.* 104. So alſo is this Day ſet apart and appointed by God for his people to walk in, that is, to worke, for ſo is a holy walking before God interpreted in Scripture, e. g. *I muſt* (ſaith Chriſt) *Walke to day, and to morrow, and the day following*, ſpeaking of his workes which he wrought at that time: And *good workes* (ſaith the Apoſtle *Eph.* 2. 10.) *God hath ordained that we ſhould walke in them.* This Light therefore muſt not be conſumed in vain, not whelm'd under the Buſhel of filthy lucre, nor hid under the Bed of ſlothfull Negligence, but we muſt make uſe of it to ſhew us our way, and to guide us in our worke. Let us then

Quid enim eſt Lex Dei niſi Lux Diei? Pſ. 104. 23.

Luk. 13. 33.

Eph. 2. 10.

ariſe

ariſe and walke, up and be doing: not ſpend the day in hearing and talking onely as the manner of ſome is; For as the light of the Sun is no help to the Eares and Tongues of men, but to their hands and feet to walke and worke in: ſo is the Light of this Day ſet up for other ends and purpoſes then for people to ſit and chat by (pardon the Word) for ſuch in truth is all the Twanging of Religion upon the Tongues end, ſo much affected in theſe dayes, without doing. It is the working Believer that is the onely Believer, and whoſoever ſhall ſay the contrary, *he is a Deceiver* ſaith St. *John*, *For he that doth Righteouſneſs is Righteous.* Let no man therefore make a flouriſh of his Faith (though he could remove Mountains therewith.) Unleſs he walke in Love, nor ſay he is a Profeſſour, unleſs he be alſo a Practitioner of Piety: A vain thing it is for a man to boaſt how far he will walke to heare a Sermon, unleſs he will ſhew out of a good Converſation, how far he will walke to do a Sermon. Oh it is doing, it is doing that is the Ornament of Religion, the Crown of a Chriſtian Profeſſion, It is the end and ſum of all, as we may learn from a good Arithmetician, when he had caſt up all his Accounts, *Let us heare*, ſaith he, *The concluſion of the whole matter, fear God and keep his Commandments, for this is the whole Duty of man*, upon which a Reverend Divine of our times gloſſeth in this manner, it is as if he had ſaid, I will in two words give you an Abridgement of all that can be ſpoken. A tedious thing it is to write many Books, and as tedious to read them, but if a man ſhould write a hundred, nay read over a thouſand; This is the upſhot and end of all, *viz.* To fear God, for his inward Worſhip, and to keep his Commandments, for his outward Service: Loe, this is the end of man, the perfection of the creature, all that is written tends to this, all that's commanded, all that's promiſed, all that's threatned, all that's done for or againſt man in Scripture may be reſolv'd into this, to ſtir us up to a holy and upright walking with God, and to a working out our own Salvation, according to that Light which this Day bringeth unto us.

1 *Joh.* 3. 7.

Ec. 12 13.

And now the better to quicken us hereunto, let us take theſe Perſwaſions along with us.

First Motive. Conſider it is the deſigne, the great deſigne of the God of Heaven which he hath undertaken this Day againſt all the Machinations of Hell, to ſave his people from their ſins, and to reſcue them from the common Deſtruction, which the old Serpent called the Devil and Satanas

tanas had with deep Subtlety, and in the blackeſt and darkeſt Caverne of his inveterate malice contrived againſt the whole race of mankind. To bring which glorious deſign to paſs, was the Light of this Day with infinite Wiſdome formed, And being ſo formed, God ſaw that it was very good, good to diſcover the Counter-workings of the Adverſary, and Good to guide his people in all their wayes, till they have quite eſcaped the danger, and entred into his reſt with joy. Moreover as he hath begun his deſign, ſo his deſire is very earneſt that it might go on and proſper without any let or hinderance from thoſe, for whoſe ſakes he undertook it; therefore do we finde him very frequently in Scripture calling to this purpoſe, *Oh that my people had hearkned unto me, and that* Iſrael *had walked in my wayes. Oh that there were ſuch a heart in them, that they would fear me, and keep my Commandements alwayes. Oh that thou haaſt known even thou, at leaſt in this thy day, the things that belong unto thy peace*, &c. Thus all the day long, he reacheth out his hand, and ſtretcheth out his voice unto us, leaſt by our back-ſlidings and treacherous tampering with temptations in our way, we give advantage to the Enemy to interrupt the Lord in this day of his power, in the perfecting his work, his great work.

Pſ. 81. 13. *Deut.* 5. 29. *Luk.* 19. 42.

And now I beſeech you brethren. If the Lord hath of his abundant mercy been careful with all this care for a Company of poor Creatures that were ready to periſh, ſetting up ſuch a light, ſo exceedingly helpful unto them in their way, as that without it, they could never be able to keep themſelves upright, but muſt undoubtedly ſtumble and fall into utter ruine, ſhould they not do well then to take heed unto it, that they walk in it? And ſhould they not do very ill to turn their Backs upon it, thereby ſo much as in them lieth, to fruſtrate the deſign of the Almighty for their good? Conſider, ſhall the Lord the great and glorious God declare the vehement deſires of his Soul unto us, and ſhall not we regard them? That be far from us! For us, It is but ask and have with God, He bids us open our mouth wide and promiſeth that he will fill it; When he ſhall therefore wiſh and deſire a thing of us, it is but reaſon that we ſhould readily grant it. The wiſhes and deſires of Kings work mightily upon loving and loyal Subjects. No difficulty ſhall hinder the fulfilling of them, as when *David* did but ſignifie a deſire to drink of the water of *Bethleem*, meaning onely if he could have had it with a wiſh, not

requiring, or ſo much as intending that any ſhould fetch it with the hazard of their lives, yet, immediately three of his mighty men brake through the Hoſte of the *Philiſtims*, and drew of the water, and brought it unto him; *Scipio Africanus* being in *Sicile*, preparing for his expedition into *Africk*, when one asked him, what made him ſo confident, being a young man, to equipp a Navy for the invaſion of ſo great a Countrey, he preſently ſhewed 300 of his Souldiers that were before him, and pointed likewiſe to a high Tower, whoſe top was prominent over the Sea, ſaying unto him, *There is not one of theſe Couragious and ſtout fellows that you ſee, but without delay would get up to the top of this Turret, and throw himſelf head-long into the Sea, if I commanded him.* And ſhall mortal man prevaile more to have his deſires fulfilled, then the Almighty God, who ruleth and governeth all things, can have with thoſe people that profeſs ſubjection unto him? Eſpecially when his deſire is towards them for their own good? Surely if there were that loyalty in our hearts towards God as there ought to be, we could not but give our conſent unto whatſoever he ſhall deſire. It was well argued by *Eliphaz* Job 22. 3. *Is it any pleaſure to the Almighty that thou art Righteous? or is it gain to him that thou makeſt thy wayes perfect?* What is there can be added to infinite perfection? Rather, if a man be wiſe he is wiſe for himſelf. And it is our own Salvation that we are called upon to work out, ſo that a threefold Cord is here twiſted together to draw us to a diligent walking in the light of this day according to God's Commands, *viz.* God's deſign of our Salvation which we ſhould not fruſtrate, his deſire which we ſhould ſatisfie, and our own intereſt and benefit which we ſhould be ſo wiſe as to promote to the uttermoſt of our power, therefore ariſe and walk, up and be doing,

Job 22.3.

Pro. 9.12. Phil. 2.12.

2 *Motive.*

Secondly, As we muſt walk worthy of God who hath called us to his Kingdom and glory, ſo ſhould we walk worthy of our calling wherewith we are called: and what are we called? *Wee are the Children of the Light, and the Children of the Day, we are not of the Night, nor of Darkneſs,* whereupon the Apoſtle inferreth, *Let us not ſleepe as do others, but let us watch and be ſober.* Brethren let me freely ſpeake to you, we vaunt our ſelves very frequently that live under a glorious light, and whatſoever others have been before us, we regard it not, *Wee are the Men,* Our lot is fallen unto us in this time, to know more of the Myſteries of Heaven then hath been known in former Ages.

1 Theſs. 2. 12 Eph. 4. 1. 1 Theſs. 5. 5.

Well,

Well, be it ſo, but then our ſervice muſt be anſwerable, it ought to be as the Apoſtle calls it Λογικὴ Λατρεία, that is, *Reaſonable ſervice*, not reaſonable, as moſt of us make it, confining it within thoſe narrow and eaſy boundaries which our falſe deceitful hearts have deviſed; but reaſonable it muſt be, *viz.* Such as is rather ſutable to men grown up in a Goſpel-ſtature, then that which is fit to be done by thoſe who were but the Children of Yeſterday, under the Pædagogy of the Law. We are the Lords dayes-men he hath ſingled us out for ſpecial ſervice, his eye is continually upon us, and we have much work to do, it behoves us therefore to look about us; for we ſhall be inexcuſable, if we be found negligent in the day of the Lord. *Rom.* 12.1

Thirdly therefore conſider the length of your way that you have to walk, and the multitude of buſineſſes that you have to do, and then ſee whether you have not need to uſe well the Light of this day, without which, you can never be able to finiſh your courſe with joy. *3 Motive,*

You have I ſay a great journey to go, *viz.* through all the wayes of God's Commandments before you can get to Heaven. And theſe Commandments are exceeding broad, yet muſt you traverſe them in their whole breadth, having reſpect unto every particular circumſtance, ſo far as you are concerned therein. In this journey there muſt be no picking and chuſing of our way according to our own fancies, nor turning aſide from any one Commandment; for, he that turneth away from the holy Commandment, it had been better for him that he had never known, nor entred into the way of Righteouſneſs at all. And now alas how is it poſſible for a poor weak Creature, blinde and lame (ſuch are we all, the beſt of us all, of our ſelves) to walk ſteddily in this way, and to continue in it to the end, unleſs he hath the light of this day to go before him, which alone is ordained of God to be a conduct therein? eſpecially conſidering withall the variety and multitude of buſineſſes that are to be done in the way: Let us take notice of them as they are prepared to our hands by a skilful Workman, one of a thouſand. Chriſt, ſaith he, hath ſervice much more then enough to take up all the Might, ſtrength, ſtudies, abilities, times, callings of all his ſervants, buſineſſes towards God and himſelf, worſhip, fear, Communion, Love, Prayer, Obedience, Service, Subjection; Buſineſſes towards and for our ſelves, watchfulneſs, repentance, Faith, Sincerity, Sobriety, Growth in grace; Buſineſſes towards other men as inſtruments and fellow-members, exhortation, reproof, direction, *Pſ.* 119.96

2 *Pet.* 2. 21.

Biſhop Reinolds.

inſtruction, mourning, rejoycing, reſtoring, relieving, helping, praying, ſerving in all wayes of love: ſo much evil to be avoided, ſo many ſlips and errours to be lamented, ſo many earthly members to be crucified, ſo much knowledge and myſteries to be learned, ſo many vain principles to be unlearned, ſo much good to be done to my ſelf, ſo much ſervice to be done to my brother, ſo much glory to be brought to my maſter, every Chriſtian hath his hands full of work: and can all this be done without light? Or will you ſtand all the day idle, as if you had not been hired at all into the Lord's Vine-yard, but ſtill continue in the market-place of the World amongſt thoſe that are without? But be it known unto you, you have been hired, and the penny of eternal life hath been offered unto you again and again; therefore woe unto you if you ſtand out any longer. As yet there is day light for you to come in, but you know not how ſoon it will expire.

4 *Motive.* Which indeed ought alſo to be thought upon by us as another ſpecial Conſideration to quicken us in our way. This day I ſay will have an end, and we know not how ſoon the myſtery of God will be finiſhed, and the Oath fulfilled, that time ſhall be no more. This nevertheleſs we know, that *there is an appointed time to man upon earth, and that his dayes are as the dayes of an hireling*, that is, very ſhort and uncertain: ſo that how ſhort this day of the Goſpel may be to us we cannot tell; and many times it is made ſhorter then the dayes of our lives, being through God's juſt indignation taken from us, leaving us in the darkneſs of our own fooliſh hearts, and under the power of the Prince of darkneſs, becauſe we chuſe darkneſs rather then light. Very needful then it is to hearken to the advice which the Lord giveth *Joh.* 12. 35. *Walk* ſaith he *in the light while you have the light, leaſt darkneſs come upon you*, And alſo to follow his example, *I muſt* (ſaith he) *work the work of him that ſent me, while it is day, the night cometh wherein no man can work.* We ſee daily that the Sun in the firmament hath his riſing and ſetting, he cometh forth of his Chamber in the morning like a Bridegroom, and retires again at even: Thus in like manner is it with the light of this day: it came forth *De umbraculo ſuo*, out of its place, where it lay ſhadowed before in the Tabernacle of *Moſes*, or if you will *De thalamo* (for the word will bear both) out of the Preſence-Chamber of the God of Heaven, where it was trimmed after the form of a Bridegroom in a more gorgeous manner then formerly it had been: and being come forth, hitherto like a ſtrong

Job 7. 1.

Joh. 9. 4.

Pſ. 19. 5.

ſtrong man he hath run his race, bearing down all oppoſition, driving before it the darkneſs of *Judaiſme*, *Helleniſme*, *Paganiſme*, *Papiſme*, and *Atheiſme*, and what ever it be that is contrary to ſound doctrine: But being in a race, it will have an end, and we may probably conjecture that it is well neere finiſhed: For as the coole of the day doth foretell the approaching of the night, ſo that coldneſs of love, which was foretold to be in the laſt times, and is now too palpably to be diſcerned in the World, doth plainly demonſtrate the ſetting of our Sun to be very neere. Yea, and Satan alſo hath great wrath, becauſe hee hath but a ſhort time to work for his Kingdom, knowing well that the end of this day will be concluding of his whole deſign againſt the Kingdom of Chriſt. Do not theſe things I ſay ſignifie to us, that the day goeth away and that the ſhadows of the evening are ſtretched out. That our Sun is declining, and his race even almoſt at an end.

Work therefore now for your lives, if ever you will do it, the night cometh wherein no man can work. Could we ſpeak to the light of this day, as *Joſhua* did unto the Sun, to ſtand ſtill and make it ſtay our leiſure, we might then take our own time? But as all our times, ſo eſpecially this is in the hand of God; and as no worldly or infernal power can precipitate this day, or cut ſhort the hours thereof, ſo can none protract it beyond that meaſure, which the grave and wiſe antient of dayes hath appointed unto it. The day is his, and the night is his, ſaith the *Pſalmiſt*, the day, I ſay, of the goſpel, and the expiration of it (as well particular to ſome Perſons and Nations, as univerſal at the end of the World) are in his power under his irreverſible decree, to be ordered according to the good pleaſure of his Will; and therefore out of our reach to be interrupted in their courſe by any thing that we can do. Ariſe then and walk, Up and be doing, leaſt dreadful darkneſs ſeize upon you before you be aware. It is reported by Hiſtorians of *Titus Veſpaſianus* (entituled by them *delicia humani generis*, becauſe he delighted to do good unto all) that when he had ſpent a day without doing ſomewhat whereby the Commonwealth or ſome private perſons might be benefited by him, he was wont to ſay *Diem perdidi*, the day is loſt: O let us conſider the day is well nigh ſpent, and the night is at hand, If now we ſtand idle, and will do nothing, or if we be ſlothful in the multitude of buſineſſes, which the Lord hath ſet us, not *Serving the time* with that fervency of ſpirit, as is fit for the day, we alſo may ſay hereafter when it will be too

Rom. 13. 11. Καιρὸν διακονίας.

too late *Perdidimus diem*, we have loſt the day, and are loſt in the night without any remedy. What therefore the Preacher ſaith in his ſenſe, the ſame ſay I in this, *Whatſoever thine hand findeth* (in the word) *to do, do it with all thy might; for there is no work, nor device, nor Knowledge, nor wiſdome in the grave whither thou goeſt*; That being (as one ſaith) *Seculum Mercedis*, not *Seculum Operis*, not a time of work, but of wages, and your wages ſhall ſurely be according to your work.

Ec. 9. 10.

To Conclude, Let us according to the Advice of the Apoſtle *walk honeſtly*, that is, Decently as in the Day, in all the Commandments of the Lord, doing that which is good in his ſight (for this is indeed that honeſt decency which adorns a believer, and ſets a beautiful luſtre upon his holy profeſſion) In which *Adviſo* the Apoſtle ſeems to allude to the civil Cuſtomes and Manners of people that are modeſt in the World, who are wont both in their apparel and deportment to demean themſelves decently in the day time, and will while they are in the light be aſhamed that any thing diſhoneſt and unſeemely ſhould be found upon them, or acted by them: whereupon he would have us alſo that believe to learn and remember to bear ſuch a reſpect unto this day of the Goſpel, and the light ſhining about us, as to have our Converſation honeſt, and to do nothing uncomely in it, *No Rioting or drunkenneſs, no Chambering or Wantonneſs*, nor other the like diſhoneſt works of Darkneſs ſhould be ſeen amongſt us, which in this day will cover us with ſhame to the loathing of our perſons in the Eyes of God, and his Holy angels: Away with them therefore, and let us walk honeſtly.

Rom. 13. 13.

And now for a cloſe of this Exhortation, I ſhall take liberty to ſpeak a word unto you in ſeaſon, If you be Children of the day, beware of the deeds of darkneſs in this time wherein you pretend to remember the Nativity of our Lord Jeſus Chriſt. It is not my work to argue againſt the ſolemnity which Yeſterday, to Day, and ſome Dayes following, is ſtill held up and continued among us; neither will I undertake (as the manner is) to judge any man here preſent in the freedom of his Conſcience for his obſerving this Anniverſary Feſtival, yea though his obſervation of it be accompanied with a more then ordinary uſe of the good Creatnres of God, provided that he doth, as the Apoſtle ſpeakes, obſerve it to the Lord. But I beſeech you, Is this to celebrate the Nativity of the Lord, to run into exceſs of Riot, and

and to let looſe the reins into all manner of diſorder and Licentiouſneſs? Is this to Commemorate the Birth of Chriſt, to ſpend the time in gourmandizing and ſwiniſh Drunkeneſs? *Siccine exprimitur publicum gaudium per publicum dedecus? Haccine ſolemnes dies decent, quæ alios non decent?* Will you ſo teſtifie your publick rejoycing, as to make your ſelves a publick ſhame? Do ſuch things become theſe feſtival dayes which are ſcandalous and unbecoming thoſe that profeſs the name of Chriſt upon other days? It was the complaint of *Tertullian* in his time, and we have too much reaſon to make uſe of it now. O my Brethren, beware I ſay again of the unfruitful works of darkneſs at this time, if you be the Children of the Day. And a needful Caveat it is, for I think it hath been too truely ſaid, God hath been more diſhonoured in many places of this land by Rioting and Drunkenneſs, and other Abominations in the twelve dayes, then in all the twelve months following. Let us therefore I ſay again walk honeſtly as in the Day, and as becomes Children of the day in all the Commandments of the Lord.

I have I confeſs been ſomewhat large in handling this ſubject. But the day will not fail us, though we take a turn or two more then ordinary in walking this round, I mean in meditating upon this holy walk, and in exhorting one another while it is called to day, to beſtir our ſelves in it.

Let us now paſs on to the other ſide of this walk, that is, the ordinances of the Lord, for they indeed are the excellency and glory of this day; and methinks it ſhould be our endeavour, yea, it ſhould be our Ambition to exerciſe our ſelves in this walk alſo more frequently then we do. What greater happineſs can there be in this world, then to walk with God, and to hold a ſweet correſpondency with him? To pour out our complaints before him, to make known our requeſts unto him, and to receive inſtruction and benedictions from him? what a priviledge is it peculiar to this day, to finde the Lord Jeſus Chriſt in his Regal and Pontifical attire, walking in the midſt of the ſeven golden Candleſticks, that is, in the aſſemblies of his people, breathing upon them with his ſpirit, and inſinuating himſelf kindly into their hearts by his word and Sacraments? Are not the goings of the Lord, the Lord I ſay our God and our King in his Sanctuary, worthy to be traced by us, eſpecially, when the ſavour of his Oyntments doth ſo ſpread it ſelf that it is ſenſibly to be diſcerned? What, do not the words of God do good to thoſe that walk uprightly? Shall God all the

the day long from the riſing of the Sun to the going down of the ſame, ſtretch out his hands unto us, filled with the choiceſt of his bleſſings that ever he did hold out to the Children of men, And ſhall not we put forth our hands to receive them? Is it nothing to have Satan fall down like Lightning before us in the powerful diſpenſations of Goſpel-Ordinances? O how happy were we, if we knew our Happineſs?

But ſince I am fallen upon a ſerious expoſtulation in this caſe, ſuffer me I beſeech you good brethren that belong unto this Congregation, to bring it home to your Conſciences by a particular application; and without offenſe bee that ſpeech, which is intended not to offend, but onely to affect with a clear Truth.

Yeſterday, it is like, if there had been a Sermon in this place, here would have been a full Congregation; To day alſo it appeareth our Aſſembly is greater then it was wont to be upon theſe dayes, yet yeſterday, and to day, and all our dayes, what do we that are your Miniſters but work the work of him that ſent us, preaching peace by Jeſus Chriſt (he is Lord of all) Whence is it then that our Meſſage is deſpiſed? That the holy and divine Ordinance of preaching is ſo much ſleighted by your abſenting your ſelves upon ſuch dayes of the week wherein Miniſters come freely to impart unto you ſome ſpiritual gift, ſuch as they have received from the Lord? If indeed we did preach any other Goſpel, then that which the Church of God hath received from the beginning, or any other Jeſus then him who is the ſame yeſterday, to day, and for ever, ye might have juſt cauſe to deſpiſe our miniſtery, and to hold us accurſed. But when we bring unto you no other doctrine of ſalvation then that which hath been profeſſed and maintained by the Church of God in all Ages, ſealed and confirmed by the bloud of Martyres, yea by the bloud of God himſelf, accompanied alſo with the mighty operations of the ſpirit of God to the converſion and ſalvation of multitudes that hear it, how can you without contracting unto your ſelves an extraordinary guilt in the ſight of God, refuſe as you do to reſort to this place at ſuch times, when this word is faithfully preached, having no *lawful lett* to hinder you, and to keep you from it? Do you not hereby openly proclaim unto the world that you have no care of your ſouls, what becomes of them, whether they ſink or ſwim, whether they ſaved or damned? *He that refuſeth inſtruction*, ſaith Solomon, *deſpiſeth his own ſoul.*

Pro. 15. 32.

ſoul. Nay is it not a plain demonſtration of too great an impiety, as that you care not for God himſelf, that you regard him not, fear him not, nouriſhing in your hearts a ſecret atheiſm and enmity againſt him? Where there is not a deſire of the knowledge of Gods waies, there is queſtionleſs a ſlender account made of the majeſty of God; and a ſecret if not an open ſeparation from him. To this purpoſe ſaith *Job*, *They that deſire not the knowledge of his waies, ſay unto him in their hearts, depart from us.* Nay more, To refuſe to hear the word preached when we may, and God offereth it unto us, at ſuch a time I ſay, to have no minde to it, no love to it, but diſdainfully to turn our backs upon it, is a greater ſin (according to the judgment of Chriſt himſelf) then the ſin of *Sodom* and *Gomorrah*. Hear what he ſaith *Matth.* 10. 14. 15. And what he ſpeaketh there to his Diſciples, he ſpeaks to all his ſervants lawfully called to the work of the miniſtery, into whatſoever City you enter, and they receive you not, ſhake off the duſt of your feet, Verily I ſay unto you, it ſhall be more tolerable for the Land of *Sodom* and *Gomorrah* in the day of judgment then for that City. Well, be aſſured of it, when all's done, and the time of reckoning ſhall come, This will be found to be a very great ſin. It will not boot thee then (poor man) to ſay, I have been careful to celebrate the commemoration of my Saviours Nativity, at the uſual time of the year, no, no, thy obſervation of this Eccleſiaſtical Conſtitution will not by ten thouſand talents counterpoize thy great ſin in diſobeying the commandment of thy God by ſo frequent refuſing to hear him, as thou doeſt, at other time of the year when he ſpeaks unto thee in the miniſtery of his word: Whereas therefore you will do this, from which I will not diſſwade you, Do not leave the other undone, which God hath ſo expreſly commanded ſhould be done; but to day hear his voice and harden not your hearts.

Job. 21. 14.

Matth. 10. 14. 15.

There are ſundry other Ordinances which the children of the day might here be exhorted to walk in. But it will not be expedient now to inſiſt upon them all ſeverally, onely let the Sacraments, which are together with the word the prime Ordinances of this day, have that regard which is due unto them. The Lord we know hath commanded that we ſhould walk in them; For as he ſaid of old under the Law *Lev.* 18. 4. So hath he in effect ſpoken it again and again in the Goſpel concerning his Sacraments eſpecially, *ye ſhall keep mine Ordinances to walk therein, I am the Lord your God.* Obſerve, It is not

Levit. 18. 4.

ſaid to talk and diſcourſe of them onely, as the manner of ſome is now-a-daies, much leſs to keep them cloſed up and confined within thoſe narrow limits which our late upſtart Anabaptiſtical Projectors have deviſed, with whom there hath been too much tampering and compliancy; even almoſt to the irrepairable ruine of that whole Evangelical Inſtitute, under which we have hitherto proſpered; but to walk in them, that is, to uſe them both for our incorporation into his Church, and our corroboration in it. Since then the Lord hath commanded us this ſervice, we had not beſt ſtand arguing ſtill about the adminiſtration of it, and in the mean time leave it quite undone: But let Miniſters and People look to it betimes, leaſt the anger of the Lord ſmoke yet more and more againſt them for their diſobedience. Thus much for that which concerns the children of the day, and what the day requireth of them.

In the next place ſeeing the Time of the Goſpel is ſuch a lightſome Day, let this ſerve to awaken the World that lyeth aſleep in the darkneſs of Ignorance and Profaneſs. And oh that I were now a *Boanerges* that I might with the Thunder and Lightning of this day rouze and ſtartle ſuch Sleepers out of their ſloth and ſecurity, wherein they are willing to lie down, like thoſe the Prophet ſpeakes of Eſ. 56. 10. Loving to ſlumber, miſerably ſtupified with the Deluſions of the Noone-day Devil, ſcarcely ſo much as dreaming of their imminent danger, till it comes upon them with the dreadfull Alarmes of Gods Inſupportable Vengeance. Look up, O ye poor Creatures, behold and ſee, *the Night is paſt, and the Day is come*, the Morning is not onely ſpread upon the Mountains, and the Day Star in his Courſe driving before it the ſhadowes of the Night, but the Sun hath ſhined out in his full ſtrength. What? Are you not aſhamed thus to turne Day into Night, and to lie ſnorting in your ſinfull Security, whiles ſo glorious a Light ſhineth round about you? If you will ſtill ſhut your Eyes; let your Eares yet be open to that Goſpel-Thunder clap (*Joh.* 3. 19.) and let them tingle to heare it, *This is the Condemnation* (the very damning Sin which ſinkes men deepeſt into Hell) *that Light is come into the World, and men love Darkneſs rather then Light.*

Joh. 3.19.

But let us a little take theſe ſleepers apart one from another, and proclaime before them the Day of the Lord.

Firſt you that are wilfully ignorant, who know not, nor will underſtand

ſtand, but take Pleaſure to walke on in Darkneſs, and will not ſee the Light, very apt to learn how to carry on a Deſign to your Advantage in things of this World, but ſtarke fooles in the myſtery of Godlineſs; Conſider, Is this a time to be Ignorant, when the Light of the knowledge of the glory of God hath ſhined out, not in the vailed face of *Moſes*, as it did Yeſterday, but in the glorious face of Jeſus Chriſt? Is this day of the great things of God ſo illuſtriouſly viſible, to be deſpiſed? Or is there ſuch Comelineſs and Beauty in the Black hue and prodigious feature of darkneſs, that men ſhould ſo much delight in it? The times of former ignorance God was pleaſed to wink at, but now he commands all men every where to repent. Awake, Awake therefore you that have hitherto deſpiſed knowledge, Awake I ſay, open your eyes now, if ever you will ſee; for if this Goſpel which this day hath ſo demonſtratively made known to the World be as a Hidden thing unto you, it is an evident token of your everlaſting perdition.

But if this Day doth produce ſuch Terrour, and prove ſo Diſmal for thoſe that are ignorant, oh what a black Day is it like to be unto thoſe that are Profane? Let Swearers, and Liars, and Drunkards, and Oppreſſours, and unclean Adulterers, and cruel Mockers and Deſpiſers of Goſpel-Ordinances, with all the reſt of that Rabble that lie down in the Lethargy of Sin, tremble and be horribly afraid at the Apparitions of this Day: Since you will not open your Eyes to ſee the Light of it, you muſt and ſhall abide the evil that attends upon it. The evil I ſay how ſtrange ſoever it ſounds in the eares of men unacquainted with God and his Word, who think of this Day, as if there were nothing but calmnes and ſerenity in it; And truely to a Believer that walks in the light of it, It is a day, as hath been ſaid, of rich and abundant Grace, A joyful day: *To ſuch as fear the Name of the Lord* (ſaith the Prophet Malachy) *ſhall the Sun of Righteouſneſs ariſe with healing in his wings*, bringing in his rayes the cheerful and comfortable light of life, that health and ſalvation, which ſhall keep them ſafe in the midſt of all dangers. But will it ſhine forth thus alike unto all, to thoſe that ſerve God, and to thoſe that ſerve him not? hear the Prophet in the words before-going, proclaiming the contrary: *Behold* (let the world take notice of it) *the Day cometh, that is*, this very Day we now ſpeak of (as appeareth clearly by the context) *that ſhall burn as an Oven, and all the proud, yea all that do wickedly, ſhall be as ſtubble.* Mal. 4. 2 Mal. 4. 1,

You'll ſay perhaps as thoſe Scoffers did 2 *Pet.* 3, 4. *Where is the promiſe of his coming?* So, *where is the terrour of this day?* For ſince we are fallen aſleep in our ſins, as you tell us, we are ſafe and ſecure, even in this day that you would have us believe to be ſo terrible we ſee no ſorrow at all, but thrive and proſper in the World according to our hearts deſire, and to morrow ſhall be as this day, yea much more abundant. But O poor deluded people, is this indeed your preſumption? Wo unto you that ever you were born if you ſuffer this deluſion to prevail upon you. What? Do you think to be ſafe in the day of the Lord's Vengeance? For, whatſoever you vainly dream of it, ſuch it is to all obſtinate, impenitent ſinners, as it will appear more hereafter. For the preſent, let me expoſtulate the Caſe with you: Are you indeed ſo ſafe from the evil of this day, as you do pretend: If you be, yet, as one ſaid, ſurely you cannot be ſecure; Or rather ſecure ſay I with another you may ſometimes be, but you can never be ſafe: A miſerable ſafety that is ſurrounded with ſo much danger, And the ſecurity that you boaſt of, is a ſure token of your imminent Deſtruction. 1 *Theſſ.* 5. 3.

Eſ. 61. 2.

Scelus tutum aliquis, nemo ſecurum tulit. Sen. Hyp. *Tuta eſſe ſcelera, ſecura non poſſunt.* Bern.

You may I confeſs proſper in the World, and encreaſe in riches, yea you may come in no misfortune like other folke, nor be plagued like other men, and yet notwithſtanding this day of the Lord's Vengeance have a terrible influence upon you. There is an *Ultrix miſericordia* an avenging mercy, giving freedome from trouble, in Anger and Diſpleaſure, *Solo auditu contremiſco* ſaith Holy *Bernard* ſweetly, I tremble at the very hearing of it, God keep me from ſuch mercy, Theſe bleſſings are beyond all wrath. But what talke you of proſperity and ſecurity? Did you never hear that *God rains down ſnares here upon his enemies, as well as fire and brimſtone, ſtorme and tempeſt? And that the proſperity of fooles ſhall deſtroy them?* What advantage then have you by theſe outward things, wherein you ſo much pride your ſelves, and applaud your own happineſs, When they ſhall be inſtrumental in bringing you to utter ruine. In the mean time, oh how doth the Soul lie ſcorching under the burning heat of this day? Which though it be by ſome but little felt, yet it is the ſoreſt judgment of all other; for as the Lightning never pierceth more fiercely then when it melteth the ſword, and hurteth not the ſcabberd, ſo is the wrath of God never more incenſed then when he puniſheth the ſoul and ſpares the body. Look then into thy ſoul, O poor Sinner, and ſee what this day

day doth there bring forth, either an obduration upon thy heart, or an inflammation upon thy Conſcience. O how is the heart ſometimes hardened in ſin? Made more and more obſtinate and perverſe againſt the Lord? Yea, and that which aggravates the miſery, it is by that very means whereby the Saints are renewed, and made happy in their Conformity to God in righteouſneſs and true holineſs; for as the heat of the Sun ſofteneth wax and hardeneth clay both at the ſame time, ſo hath the light of this day its ſeveral operations upon the Godly and Ungodly according to their ſeveral Capacities, and diſpoſitions, The one it brings into an humble frame fit for ſuch impreſſions as the ſpirit of God will fix upon them, The other are thereby made more and more refractory and inflexible in their ſin, till they be ripe for deſtruction. And is not this a great terrour unto men, that, that which might have been for their wealth, to enrich them with grace and glory, ſhould become unto them an occaſion of falling into extream miſerie? Sometimes again the Conſcience of an impenitent ſinner is ſet all on fire by the light of this day, and put into ſuch a flame that nothing can quench it; yea, the more illuminations it hath of the glimpſes of that glorious grace which is now revealed, the more violent flaſhes of God's glittering ſword do withall break in upon it to the amazing of the ſoul with terrours that are inextricable and unexpreſſible. A black cloud of Witneſſes might be produced that have found this true by too lamentable experience. Not as if this light did naturally bring forth ſuch ſad effects, but whereſoever it ſhineth, being mighty to prevail, if it be reſiſted (wo unto them that make the oppoſition) it comes I ſay like Lightning with greater Violence, and where it meets with ſuch combuſtible ſtuff as a reprobate ſpirit, it proves through the juſt judgement of God a devouring fire.

True it is that even the moſt holy and faithful ſervants of God may ſometimes for want of a due obſervation of this day, have terrible apprehenſions of it, The light of it may ſeem to go altogether retrograde unto them, and the illuminations thereof may alſo turn into dreadful inflammation upon their Conſciences: But yet becauſe they are *the Children of the Day*, The healing which is under the wings of that Sun that giveth light unto it, ſhall ſurely have a comfortable influence upon them, And the anointing which they have from the Holy one, ſhall be as an eye-ſalve, whereby they may ſee the light more clearly, and a preſervative likewiſe, ſo to keep them, as that the promiſe

miſe ſhall in this ſenſe be made good unto them, *Though they walk through the fire, they ſhall not be burnt, neither ſhall the flame kindle upon them* Eſ. 43. 2.

Eſ. 43. 2.

Pſ. 1. 4. *Impii autem non ſic, non ſic,* ſaid the Pſalmiſt in a certain place, As for the Ungodly, it is not, nor never ſhall be ſo with them. For the Prophet, as I told you before, puts the difference even there where he ſpeakes of that healing that ſhall come upon thoſe that fear the Lord, *The day* ſaith he *cometh that ſhall burn as an Oven, and all the proud, yea and all that do wickedly ſhall be as ſtubble,* &c. In an Oven or furnace there is no Healing, nor eſcaping, but burning and conſuming of all that is within the compaſs of it, eſpecially if it be dry ſtubble: ſo is this day to all Ungodly perſons, a *Magormiſſabib*, a terrour round about. And to apply the Words of the Prophet *Amos* to our preſent purpoſe, for they have a meaſure that will reach unto it; *The day of the Lord is darkneſs and not light*, as much as to ſay, You are much miſtaken, if ſuch as you think to meet with any light of conſolation in this day, ſo long as you continue in your rebellion againſt the Lord; rather you will finde it to be with you, *as if a man did flee from a Lion, and a Bear met him, or went into the Honſe, and leanꝰd his hand on the Wall, and a Serpent bit him.* If you have eſcaped from a Lion, the Lion of the Goſpel, becauſe poſſibly he is of ſo noble a nature that he hath not purſued his prey, This day will ſend out a Bear, even the terrour of the Law to meet you, that ſhall rend and tear without mercy; But if neither of theſe can overtake you, when you enter into the Grave, and think to be at reſt, a Serpent, an immortal Worme ſhall bite and ſting you without any remedy.

Mal. 4. 1.

Amos 5. 18

Amos 5. 19.

Where are now all your glorious boaſtings of this day of the Lord? As that your Lot is fallen unto you in ſuch a pleaſant time wherein you need not doubt you ſay of Gods mercy, but hope to be ſaved (as you often ſwear it too) and come to heaven at laſt as ſoon as others: For why you know this day ſalvation is come into the World, Jeſus Chriſt died for ſinners, and ſuch you know your ſelves to be: Let Preachers therefore ſay what they will, we fear nothing ſay you though we do perhaps live in ſin (as who is there that liveth and ſinneth not?) Yet we will hope howſoever that all ſhall be well in the end: Alas, Alas miſerable people your expectation will be fruſtrated, and all your hopes vaniſh away like the ſpiders Web. Do you not ſee what a dreadful day is come upon you? *You look for peace,* ſaith the Prophet,

Prophet, *but behold trouble; and for a time of healing, but no good comes*: Even the very Ordinances of this day, which are ſweeter then Honey to thoſe that live in Gods fear, are unto you, ſo long as you abide in your profaneſs no better then poiſon. You have been baptiſed with water, whereby you are diſtinguiſhed from thoſe that are without God in the World, But if your Souls lie ſtill wallowing in the pollutions of ſin, it ſhall be more tolerable for Infidels and Pagans at the day of judgement then for you. When you come to the Lord's Table, to which you may pretend a right, becauſe you outwardly profeſs the faith of Chriſt Crucified, neither are you to be repelled from it, untill you be juridically caſt out, But when you come, O what a woful hazard do you run? I need not tell it you in any other words then thoſe the Apoſtle uſeth, You eate and drink your own Damnation. The Word alſo when you hear it proves not onely a dead but a deadly Letter ſent unto you from Heaven to pronounce your Condemnation; yea, all the Exhortations, Admonitions, Convictions, Reprehenſions that you meet with from Miniſters, from friends, from enemies, from your own Conſciences, bring forth no better fruit then to ſink you deeper into Hell. Your continued rejecting of that rich and abundant grace that is freely and frequently tendred unto you, ſets you every day at a further diſtance from God, gives the devil more hold-faſt of you, adds more fewel unto your *Tophet*, making your torment hereafter the more inſupportable. O what a day then is this wherein men treaſure up wrath againſt the day of wrath? A moſt deplorable eſtate! yet this is the Lot of all impenitent Sinners. Jer. 4.19.

If any ſhould yet enquire how it comes to paſs that this inevitable miſery falls upon theſe wretched kind of people that we have been ſpeaking of, I muſt anſwer, There are two things which the Holy Ghoſt in Scripture doth plainly preſent unto us as the grounds and cauſes thereof. Firſt the ſin of ſuch perſons is found out by the light of this day. Secondly, Their ſin doth find out them, When ſin is found out, Gods anger is enkindled, when ſin findes out the ſinner, his anger is then put in Execution. The firſt of theſe will juſtifie God in his ſevereſt judgements againſt ſin whereſoever it appears, The ſecond will convince the ſinner of the deceitfulneſs of ſin, and of his folly in entangling himſelf with that which will be his utter undoing. But let us conſider theſe ſeverally.

Firſt, I ſay their ſin is made maniteſt by the light of this day, and their

their Iniquity found to be hateful, yea more hateful then the ſin of yeſterday. All things ſaith the Apoſtle that are reproved, are made manifeſt by the light; and the clearer the light is, the more Ugly doth a Deformity ſeeme in the eyes of all that look upon it. Now it is, that ſin is become exceeding ſinful, that is, hath gotten more ſtrength to do miſchief then formerly it was wont to do, putting more malignity and perverſneſs into the hearts of men then ever, and affronting the Almighty with the greateſt impudence, deſpiſing thoſe means which Divine Wiſdom hath found out for the ſuppreſſing of it, Now it appears in its proper colours, inſomuch that, as our Saviour ſaid, It is inexcuſeable, *there being no Cloak* of a carnal Apology large enough to cover it. When ſin then ſhews it ſelf in this manner, who can lay any thing to the charge of God, or cenſure his righteous proceedings againſt it? True it is, Profane and Godleſs wretches do what they can to keep their ſin cloſe, that it may not be ſeen, But *they ſhall not proſper* ſaith Solomon, that is, their projects will fail them, For why? The day opens all the ſecrets of mens hearts, the light of it comes with ſuch a mighty penetration, that no corner of the Soul can eſcape it, whatſoever luſt and corruption lurketh therein it findes it out, All the palliations and tergiverſations of ſinful men, All their tricks and evaſions, their winding and turning things upſide down, their crafty contrivances to hide their wickedneſs are now laid *Naked, and openly diſſected before the eyes of God with whom they have to do.* Yea, now is preparation made for the diſcoveries of the great day, for according to the light of this day ſhall that judgement alſo be. And herein will that of the *Pſalmiſt* be verified, *Day unto day uttereth ſpeech.* This day will make known unto that day, whatſoever ſin hath been acted in it unrepented of. And this now, this I ſay is that which fretts the hearts of ſecure ſinners, that their ſins which they would have lie hid, and be forgotten, ſhould be thus found out, and brought to light to their ſhame and confuſion. Hence comes their rage and madneſs againſt the light, that they could even wiſh many times the Sun out of his Orb, and the bright beames of Divine Truthes ſwallowed up in perpetual darkneſs, rather then their ſins, which they love better then their Souls, ſhould be thus diſturbed and diſcovered. All which conſidered how righteous is God in his Anger againſt ſin when it is found out and made manifeſt by the Light?

Joh. 15. 22

Pro. 28. 13

Heb. 4. 13.

Rom. 2. 16.

Pſ. 19, 2.

Secondly when ſin is found out by the light of this day, unleſs the ſinner

ſinner then followes the light to find out a Saviour to ſave him from his ſins (to whom it would certainly lead him if he would diligently obſerve it) his ſins will ſurely find out him and fall upon him with all the curſes that are written in the Law, wherein, as the Apoſtle ſaith, *The ſtrength of ſin lieth*, and without which it could be of no force at all to produce, no nor to pronounce the leaſt Condemnation. That execrable League which hath been made with ſin, will betray the ſinner, and bring him under the power of it, whether he will or no. *Thine own wickedneſs* ſaith the Prophet *ſhall correct thee, and thy back-ſlidings ſhall reprove thee. The pride of Iſrael doth teſtifie to his face*, ſaith the Prophet *Hoſea*. Behold here how ſin which for a while ſeemes pleaſant to the ſinner, and promiſeth to bring him much delight and contentment, how it will in time ſtare him in the face, and prove both a witneſs againſt him and his Executioner. *You have ſinned againſt the Lord, and be ſure your ſin will find you out*, ſaid *Moſes* once to the two Tribes and the half *Num.* 32. 23. which may very well be applyed to all profane perſons this day: In which words the Holy Ghoſt ſeems to allude unto dogs hunting greedily after their prey untill they have found it. For ſo it is with ſin, ſomtimes it is like a Bandog that lyeth at the door of the Soul, not ſuffering any thing that good is to enter there, as ſome interpret that place *Gen.* 4 7. Sometimes it is like a Bloud-hound that purſues the ſinner, and wil not leave till it hath caught him by the Throat, and rent the Caule of the Heart with deſperation, and this purſuite is the more like to ſpeed, becauſe it is in the day, wherin the light is a furtherance unto it: So that the ſinner ſhall at laſt in effect ſay to his ſin, as *Ahab* did to *Elias*, Haſt thou found me O mine Enemy? And cry out in the Devils Language, *Art thou come to torment me before the time?* Undoubtedly whenſoever God letteth ſin looſe upon the ſoul either to ſtupifie and harden the heart, or to ſting the conſcience with that venome which this day (accidentally and by the juſt judgement of God for the deſpite caſt upon the light of it) puts into it, it is the bittereſt Enemy of all other; wherein nevertheleſs the ſinner doth but reap the fruit of his own folly, and is filled with his own devices, in nouriſhing ſuch a Viper in his boſome that will bring all this miſchief upon him. Thus may ignorant and profane people ſee what a wofull day is come upon them, ſince they will not walk in the light of it, they loſe themſelves in moſt deplorable darkneſs.

1 *Cor.* 15. 56.

Jer. 2. 19

Hoſ. 5. 5.

Num 32. 23

Let us conclude this uſe with ſome Application. Conſider then with

Application.

with your ſelves O poor People ready to periſh, Is not this a great and and notable day? And can you now be able to endure the Coming of
Mal. 3. 2. the Lord? Now as the Prophet ſaith, *when he appeares as a Refiner's fire and as Fullers ſope*, that is, to caſt out all droſs and filth out of his Church, when as the *Baptiſt* ſaith, *He comes with his Fan in his*
Mat. 3. 12. *hand*, that is, The preaching of his Goſpel in the Miniſtery of his ſervants, whereby as with a purging blaſt, he will throughly cleanſe his floor, gathering his wheat into his granary, but burning up the chaff with unquenchable fire? Can your hearts endure, or your hands be ſtrong in the day wherein the Lord thus deals with you? How much better were it for you to awaken your ſelves out of your ſinful ſecurity, and to walk in the light of this day, then to have the Thunder and Lightning of it flaſh into your Souls with the pledges and firſt-fruits of everlaſting burnings? *What meaneſt thou O ſleeper* (ſaid the ſhipmaſter unto *Jonas* when the Sea wrought and roared for his prey) So now when you are in ſuch apparent hazard, may it not be very well ſaid unto you, what mean you ſleepers? Will you go away in a ſleep, and be ſwallowed up for ever in the bottomleſs ſea of Gods wrath and fury? What mean you thus carelesly to lie down in ſin, when you ſhould walk before the Lord in the light of the living? Is this a time think you to ſay with the Sluggard Pro. 16. 10. *Yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleepe*, when dreadful danger is ſo neare, and ready to fall upon you as an armed man?

Awake therefore I ſay you that are ignorant, Be not ſtill brutiſh for lack of underſtanding; when God hath ſent out his Light and his truth to leade you and guide you, do not you refuſe any longer to follow it. If in the things of this World you can, as occaſion is offered, manifeſt ſome skill and dexterity, promoting carnal intereſts, and negotiating your affairs to your beſt advantage, will you not be without excuſe, if in thoſe things that concern the everlaſting eſtate of your Souls you be fooliſh and ignorant even as beaſts before the Lord? O remember that you have Souls, ſouls more precious then all the world, which ſhould be cared for, as well as your Bodies: And what is both the Ornament and the Nouriſhment of a Soul, but that knowledge, which this day would enlighten it with? Alas conſider, Is it not a ſhame that *all the labour of a man ſhould be for his mouth* (as the wiſe Preacher once ſaid Eccleſ. 6. 7.) *and his Soul* in the mean time, which denominates the man, diſtinguiſhing him from other Creatures that are

are inferiour unto him *to be altogether Unsatisfied?* Awake therefore and get Wisdom, now while it is to be had, *which is the principal, And with all your gettings, and above all, get understanding.* Pro. 8. 7.

Awake also you that are profane! Let the swearer awake lest God also swear in his wrath that he shall never see the light of this day, unless it be to his horrour and amazement. Let the swinish drunkard that makes a swill-tub of his body, and his soul a trough for the Devil to bouze in, let him I say awake out of his intemperance, for it is the eleventh hour of the day, and if he continue until night, he shall be inflamed with the cup of Gods fury, which is full of mixture, that is, of curses that are written for eternity against impenitent sinners. Let adulterers and unclean persons awake out of their filthiness. They shall else be thrown into a bed of shame, and the day shall uncover their nakedness to the loathing of their persons in the sight of God and his holy Angels. Let the mercilesse oppressour awake that grindes the faces of the poor with a heart more hard then the nether mil-stone, let him I say, awake betimes, and break off his sin by repentance, undoing heavy burdens, and letting the oppressed go free, otherwise the Arrow of Gods indignation that now flieth by day, shall surely find him out, and peirce him thorough with a wound incurable: In a word, let the fraudulent Deceiver, the voluptuous Epicure, the atheistical Scoffer, the greedy Mammonist, and the Idolatrous Rimmonist, I mean the Superstitious Romanist, with all other of that Cimmerian crew, children of darkness, who are this day fast asleep in their sins, rouze up themselves, and be awakened: Alas poor creatures what mean you? Will you I say again go away in a sleep? *De tenebris ad tenebras*, from the inner darknes of your minds swallowed up in ignorance and profanes to the outer darkness of Gods everlasting displeasure? Shall the terrible lightning of this day blast your souls till there be no remedy? What mean you sleepers? Awake, awake, it is now time that you should arise from sleep, yea the time is almost past: *Now is salvation nearer then when you first believed,* that is, when you first gave up your names to Christ to be his Disciples, and now is damnation nearer, then when you first were threatned. To conclude, be confident, what ever Satan may suggest unto you, or what ever vain imagination your own foolish and deceitful hearts have entertained concerning this day, be assured I say of this, it will bring you no better tidings, then what I have here proclaimed in your Psal. 75. 8. Rom. 13. 11.

ears, unleſs you awake, you will certainly periſh; Albeit you lie ſleeping in ſin, yet *your damnation* (as the Apoſtle ſaith) *ſlumbreth not*, for the day light keeps it awake, and not onely ſo, but provokes it with greater and greater rigour to fall upon you. But I will hope better things of you. Who will not diſdainfully reject what is here offered unto you, yea ſuch things as accompany ſalvation, becauſe the light of this day naturally bodes that which is good unto the world, whereas the judgment that comes along with it is but accidental, mercy being now in her prime, beautified with an evangelical luſtre, and rejoycing againſt judgment.

2 *Pet.* 2.3.

With this hope we ſhall terminate this firſt Point, *viz* the Denomination of the Time Σήμερον, to day, as it is rendred in the Text according to our third Interpretation.

That which comes next to be conſidered is, what is here predicated of that Time viz. *Jeſus Chriſt* Ὁ Αὐτὸς The ſame to Day.

Τῷ ἀρχῷ ὅ, *Id. prorſus.*

THE ſame now as yeſterday, the ſame which he was from the beginning, as he told the Jewes, when they demanded of him, ſaying, *Who art thou* Joh. 8. 25.

1 *Cor.* 3. 11.

That which he was from the beginning, *viz* the Prophet, Prieſt, and King of his Church, he is the ſame now in the time of the Goſpel. *Other foundation can no man lay*, ſaith the Apoſtle, *then that that is laid, which is Chriſt Jeſus*, And other ſalvation can no man expect then that which hath been from the beginning, there being *no other name given under Heaven*, nor in Heaven neither, *whereby believers may ever get to Heaven*. It is the decree of Heaven not to be diſanulled till time be no more, It is *the way everlaſting*, wherein the Wiſdome and Power of the Almighty ſhall be gloriouſly manifeſted to the eternal confuſion of that grand apoſtate the Devil and all his Angels, whoſe inveterate malice hath from the beginning been principally bent againſt Jeſus Chriſt.

Via ſeculi Via Antiqua. Pſ. 139. *ult.*

In the handling of this Subject our buſineſs ſhould be to conſider Jeſus

Jeſus Chriſt in the execution of his Mediatorial Office: For that indeed hath been the work of this day, And which hath made this day more glorious then yeſterday. Yeſterday 'tis true he was, as it is ſaid before, the onely Mediatour between God and man, being ordained of the Father to that high honour, but it was by virtue of that which he hath to day actually accompliſhed both in his life, and in his death. Whatſoever therefore hath been ſpoken concerning him muſt be underſtood with a reference unto the work of this day, whereby all the former mediation in the High Court of Heaven for the Fathers of old, is made good and effectual in the Law of God, and ratified for eternity.

And this ſpeaks him ſtill to be Ὁ Αὐτὸς, the ſame, or the onely he, who was willing in this day of his power to perfect for ever them that in all the Ages of the Church, have been, are, or ſhall be ſanctified, that is, conſecrated and ſeparated out of the world, and dedicated to be veſſels of honour unto God.

We ſhall not enter into a large ſurvey of that which Chriſt hath done and ſuffered, nor make any ſtrict ſearch into his office, whereby it may in all points be made manifeſt that he hath now in this time of the Goſpel fully perfected the work of redemption, and ſo proved himſelf to be the ſame to day which he was yeſterday: We have ſpoken ſomewhat of theſe things before, and therefore ſhall for bear to ſpeak much of them now; and there have been Writers of late who have magnified the Office of Chriſts Mediatourſhip, therein doing eminent ſervice both unto him and his Church: Yet it is but meet that we ſhould, for our methods ſake, take this ſweet ſubject alſo along with us, though it be folded up but in ſome general termes, which being opened particularly would enlarge our diſcourſe too much, wherein already I may be judged by ſome to have gone beyond my bounds.

In the firſt of the *Revelation* we read how the Lord Jeſus Chriſt appears unto his beloved Diſciple St. *John* clothed in his regal and pontifical attire, intimating that he is now ready fitted for that whole Oeconomy, to which he was deſigned from the beginning, and implying that he is now ſolemnly inaugurated into and poſſeſſed with that honour which did alwayes belong unto his Office. Never did he in all his apparitions of old ſhew himſelf in ſuch a manner, as now he doth: This garment was then laid up, as I may ſay, in the Cabinet of Gods purpoſe *Rev.* 1. 13.

Purpoſe and Decree, wherein the ſmell of it was very acceptable to the Father, inclining him to give out his bleſſing to his children, who did then by faith, according to their capacity, lay hold upon it. But now ſince that this our great Lord Advocate and Mediatour, the firſt begotten among many brethren, hath been actually called of God unto his office, and aſſumed the right of his Primogeniture, he appears veſted with it, exerciſing his authority, fulfilling the will of his Father, and confirming all that he hath done in the preſervation of his people, and their reception to himſelf ſince the World began: With which confirmation Divine Juſtice reſts her ſelf fully ſatisfied, and the Pleas of the Law, and the clamours of Satan are all huſht and ſilenced. Having then thus put on this garment for the execution of his office, what doth it argue, but that he is Ὁ Αὐτὸς, the ſame which he was from the beginning? A Prophet to day, as he was yeſterday, teaching his people the way of God truly, and fore-telling them what ſhall happen to them in the way, A Prieſt to day as he was yeſterday, wherein he hath offered up a ſacrifice for ſin, and maketh interceſſion for us, A King to day as he was yeſterday, protecting, preſerving, and providing for his Church, ruling in the midſt of his people, ruling alſo in the midſt of his enemies. Preciſely and punctually the ſame as yeſterday without any variableneſs or ſhadow of turning. Yea ſo far is he now from being defective in any thing that concerns his office, that he rather is the ſame to day in a more tranſcendent manner then he was yeſterday. For, obſerve it, he is ſaid Heb. 6. 20. to be made an High Prieſt after his entry into Heaven, not that he had not been a Prieſt before for his Church; but becauſe it was never ſo clearly manifeſted in former times, as it was after his aſcenſion, when he ſhed abroad his Grace and powred down his Spirit abundantly upon his Church.

Heb. 6. 20.

We ſhall not multiply Proofes for this out of Scripture, ſome mention having been hereof before: Take onely one inſtance, *viz. Rev.* 1. 8. Where the Lord ſaith, *I am Alpha and Omega, the Beginning and the Ending, which is, and which was, and which is to come:* In which laſt words the order that he uſeth in the deſcription of himſelf, as Mediatour, is to our purpoſe very obſervable: For mark, firſt, he ſaith, I am *which is*, and then followeth *which was &c.* Whereas according to the courſe and method of time, that which was, ſhould have had the precedence. But here we ſee, It is by Chriſt, ſpeaking of himſelf with

Rev. 1. 8.

with a reſpect unto his Mediatourſhip (as appears by the 11. 13. and 18. verſes following he doth) put in the ſecond place, to note unto us, that his preſent eſtate in his office, is to be preferred before that which was, and gives a Being unto it.

But it may poſſibly be objected, How can this be that Jeſus Chriſt is the Same to day as yeſterday, when we ſee a revocation of Divine Ordinances that were of old inſtituted for the Publick Worſhip of God, and the benefit of his People, and others now appointed in their ſtead? Was not the ſeventh day in the week commanded to be kept Holy to the Lord, and isit not now changed to the firſt? Did not God give unto *Abraham* the Covenant of Circumciſion for an everlaſting Covenant to him, and to his ſeed, adding alſo a terrible penalty upon the leaſt failing thereof in theſe words, *The Uncircumciſed Man-child, whoſe fleſh of his foreskin is not Circumciſed, that Soul ſhall be cut off from his people, he hath broken my Covenant*? Yet now we here the Apoſtle Saint *Paul* telling us that *Circumciſion is nothing*, Nay more, *If any ſhould be now Circumciſed Chriſt himſelf ſhall profit them nothing*. Was not the Paſſeover commanded to be kept by the people of God, as a perpetual Ordinance throughout their Generations? And do we not now hear Chriſt ſpeaking unto his Church of a new ordinance in ſtead thereof, ſaying, *This is my body which is broken for you, and this is my blood which is ſhed for you, This do in remembrance of mee*, thereby taking away the firſt Sacrament, *viz* The Paſchal Lamb, that he might inſtead thereof eſtabliſh this ſecond? Is not the Temple, and the Temple-Service quite removed, and all thoſe legal Ceremonies, which were of Chriſt's own inſtitution, as hath been before obſerved, now utterly aboliſhed? And is not all this change now brought about by his own expreſs order and appointment? How is he then the Same?

Objection.

Gen. 17. 14

1 *Cor* 7. 19
Gal. 3. 2

I Anſwer briefly, Albeit indeed there hath been a change in theſe things, which are but Circumſtantial, yet the Foundation of God ſtandeth ſure. and the Faithful Witneſs in Heaven will teſtifie unto us upon Earth, that Jeſus Chriſt is ſtill Ὁ Αὐτὸς, the Same. Hee who is the Eternity of *Iſrael*, that *Pater Æternitatis*, as the Prophet *Eſay* calleth him, *The Everlaſting Father* of the whole *Iſrael* of God in all Ages and Nations of the World, ſhall never have the leaſt Imputation of inconſtancy in receding from the great work of Salvation, which he hath undertaken according to the will of the Father.

Solution.

Eſ. 9. 6.

ther, charged upon him: His Covenant he doth not break, neither will he, though the form and manner of the Administration thereof be, in pursuance of it, totally varied: The same Salvation, on Gods part towards his people, he hath still propounded, And the same termes of reconciliation with God to the Church he still proclaimed, *viz.* To repent and believe. Nothing new then in the Substance of this Covenant, whereof he is the Mediatour, but onely in the Accidents and Circumstances of manifestation, which can never argue any variableness at all in him; As love-tokens between friends may not alwayes be of the same kinde, but may sometimes be interchanged, yet the persons still continue the same to each other in love and faithfulness, And as the clothes may differ sometimes, when the body that wears them remaineth still the same.

We might here speak of the enlargement of the Church in this time of the Gospel beyond the former limits, even from Sea to Sea to the uttermost parts of the earth, that promise being now fulfilled, *viz. That her seed should inherit the Gentiles, and make the desolate Cities to be inhabited*, Which enlargement did necessarily require an abolition of those rites which were affixed to the *Mosaical* Tabernacle.

We might also further shew how the dispensations of grace are in great wisdom and faithfulness proportioned not onely to the extent, but the age and growth of the Church; in regard whereof she being not fit now to live upon carnal ordinances, as she did yesterday in her minority, was therefore to have stronger meat provided for her, *viz.* That which is more spiritual.

In fine, We might consider that seing God doth vouchsafe his presence unto his Church in a more glorious manner, more freely, more clearly in this day of his power and grace then he hath been wont heretofore, easing his people of those Yokes, which they were not able to bear, and performing the promises and predictions given out by his Prophets since the World began, it is but meet therefore that there should be a removal of those shadows that were the appendants of his former appearances, and that Memorials be kept, and Monuments set up of the several discoveries of his present glory. These things, I say, might have been insisted upon more largely, but that it is fit now to draw towards a conclusion. And that which hath been written may suffice to remove the objection laid in our way, so that we may still proclaim before the World the Immutability of the Lord Jesus Christ, that

that he is Ὁ Αὐτὸς, The ſame to day which he was yeſterday. Some inferences would now be derived from hence which may be of uſe in this time of the Goſpel. Let us conſider of ſomewhat in order thereunto, before we proceed any further to that which follows.

Firſt, We may hereupon again infer, that thoſe Churches which this day profeſs the faith of Chriſt Crucified, according to this conſtant rule, cannot juſtly be taxed with Novelty in their profeſſion, as thoſe who this day follow the *Romiſh* Synagogue are apt to traduce them. What though they have laid aſide ſome corrupt Rites and ſuperfluous Cuſtomes which by long tract of time, and too neare a Vicinity and too ſinful a compliancy with the World they had contracted, yet ſo long as they hold the Foundation, and this Foundation ſtill ſtandeth ſure, the ſame that ever it was, it muſt be accounted a foul ſlander to ſay that they are but of a late edition, and that their Religion was never heard of in the world, before *Luther* gave his *Imprimatur* unto it.

But we ſhall make no more mention of this here, having alſo ſpoken of it before. Nevertheleſs becauſe theſe ſlanderers are ſo imperious in their cenſures of others, and to the end they may be convinced of their own folly (if at leaſt they be not ſtark blinde) it will not be amiſs upon this occaſion a little to retort upon them this imputation of Novelty, and ſo lay it (as it well deſerveth) at their own door. We ſhall not need to ſeek far for our Warrant in this matter; our preſent Text will preſent it unto us: Jeſus Chriſt is the Same throughout this day of the Goſpel from the beginning to the end, The Doctrine of life which he hath delivered in the holy Scripture is ſure and ſtedfaſt, not to be altered and revoked in the leaſt Tittle or Iota of it. *It is not yea and nay* (as the Apoſtle ſaith 2 *Cor.* 1. 19.) *But Yea and Amen to the glory of God*, ſooner will he overturn the whole frame of Nature, then alter the word that is gone out of his Lips: Whoſoever therefore they be that maintain any doctrine different from this infallible Standard, and obtrude it upon the world, as neceſſary to Salvation, are notorious Innovatours: Now, is it not as clear as the Sun, that the Church of *Rome* hath herein exceedingly erred, teaching for doctrines the Precepts of men? What a maſs of Upſtart Heterodox Opinions have they forged time after time, which can never be juſtified by the everlaſting Goſpel of the Son of God? which yet notwithſtanding

are preſſed with ſo much violence, that whoſoever will not receive them, muſt be Anathematized, and perſecuted to death with fire and fagot: May we not therefore conclude that notwithſtanding all their doting pretenſions to Antiquity, they are but Novelliſts, a brood of yeſterday, and their recent inventions worthy of no value?

We deny not but where Antiquity is found in a way of Righteouſneſs, it is indeed a Crown of Glory among the Churches of Chriſt. But being found in a way of Errour, wandring from the righteous rule of the written word, and laying inconſtancy upon Jeſus Chriſt (who is this way of Righteouſneſs) as if he were not the ſame ſtill in his Doctrine which he hath delivered to his Church, it is fit to be deſpiſed.

We muſt here now look to be told that the written word is not the onely rule, but that there are many other unwritten verities, to which we are likewiſe bound to give heed, as well as to that which is written. Yea and the Council of *Trent* hath thundred out their Anathema againſt thoſe who refuſe Traditions for the rule of faith, as well as againſt thoſe that refuſe the written word.

Seſs. 4. Decreto de Can. Script.

But may it not then be demanded, if it be ſo, where can faith finde a ſure foundation to fix upon, that which is unwritten being very uncertain, whether it be from Heaven or of men? If the written word be but a part of Gods revealed will, and theſe unwritten verities, as they are called, the other part, never can there be aſſurance given to any of the whole Myſtery of Salvation, neither can the Church know it aright in the whole ſeries of it, as God hath revealed it. For when ſome affirm a Tradition to be Apoſtolical, which others of as great account diſdainfully reject for a ſpurious ſuper-inducement and forgery, thruſt upon the Churches in after-times (which diſſenting in this caſe hath frequently come to paſs even in the Primitive Dayes of the Goſpel) what a miſerable maze is the faith of a believer brought into? Will not our confidences be much weakned in our ſpiritual conflicts, and our hopes of gaining Converts to our Chriſtian Profeſſion from among thoſe that are without (if they ſhould make this objection unto us) be utterly choaked, and our endeavours in that kinde fruſtrated, and come to nothing? To let paſs the great multitude of theſe Traditions, the number of them being never yet determined, whereby they muſt needs become a great yoke and burthen to the Church of Chriſt: If that which is written be ſufficient to make

2 *Tim.* 3. 15.

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a man wiſe unto ſalvation, ſurely that which is unwritten is not abſolutely neceſſary to be heeded by us.

It is not to be denied, but that the Church hath power to appoint ſome certain Canons and Rules for the obſervation of Publick order and decency, unto which, ſo long as they are inoffenſive in their own nature, they that are true Children of the Church will give a ready and a chearful obedience: yea we do confeſs that in things indifferent a reſpect ought to be yeilded to Antiquity, and to their Traditions; But if an Angel from Heaven ſhould come and tell us that all thoſe things which are ſimply neceſſary to Salvation are not to be found in the Holy Scriptures, we muſt hold him accurſed.

We further do willingly grant that the Lord Jeſus Chriſt and his Apoſtles preached many things that were never written, And what they ſo preached ought to be of equal Authority with us, as that which is written, *Pari veneratione, pari pietatis affectu* (the very words of the Council of *Trent* not to be diſliked) with as much Piety and Veneration to be received by us, as the Books of Holy Scriptures, if they were as certainly known. But it is a ſtrange and ſtrong deluſion (which we hope ſhall never ſeiſe upon us) to believe that they preached doctrines which are as directly contrary to what is written in the ſaid Books as light is unto darkneſs. Holy and Faithful Maſter *Deering* in his Commentary on the Epiſtle to the *Hebrews* expoſtulates this caſe ſadly in theſe words; Is it the word of Chriſt written that we ſhould not worſhip Angels, And is it his Word unwritten that we ſhould pray unto them? Is it his Word written that we ſhould not be bound to our Fore-Fathers Traditions, And is it his Word unwritten that our Fathers Traditions ſhould be to us as his Goſpel? Is it his word written that to forbid marriage which is honourable in all eſtates is the Doctrine of Devils, And is it his Word unwritten that Miniſters ſhould be forbidden to marry? Is it his Word written that five words in a known Tongue are better in the Congregation then five thouſand in a ſtrange Language, And is it his Word unwritten that in our Congregations we ſhould pray in a Language which the people underſtand not? Is it his Word written that the dead are bleſſed which die in the Lord, and they reſt from their labonrs, And is it his Word unwritten that they are tormented in the fire of Purgatory? In ſhort, Is it his Word written that his Miniſters ſhould be ſubject to Kings, ſhould attend upon their flock, and not meddle more then needs muſt with the affairs

Yet Bellarmine. *ſaith. Nos aſſerimus in Scripturis non contineri expreſſe totam Doctrinam neceſſariam ſive de fide ſive de moribus. Lib. 4. de verbo non ſcripto. Ca. 3. Sect. 1.*

affairs of this World, And is it his Word unwritten, that the *Pope* ſhall exerciſe Authority over Temporal powers, depoſe Kings at his pleaſure, and that his Inferiours of the Conclave ſhould be ſecular Princes? Hath God written it that Chriſt ſacrificed himſelf once for all, and made a perfect Redemption, And hath he left it unwritten that a ſhaven Prieſt muſt ſacrifice him every day, and ſay a Maſs Propitiatory for the quick and dead? What perverſneſs is this of men of Corrupt minds thus to dream of Traditions contrary to the written Word of God? And what an intolerable indignity do they put upon Chriſt to make him thus palpably contradict himſelf, as if he had forgotten to be ſtill ὁ Αὐτὸς The Same? But full well did *Eſaias* prophecy of theſe men, ſaying, *This people draweth neare unto me with their mouth, and honour me with their lips, but their heart is far from me, But in vain do they worſhip me, teaching for Doctrines the Commandments of men* Mat. 15. 8.

Iſ. 29.13.

But leaving theſe to their uncertain Traditions, and their moſt certain innovations, Let us look home to our ſelves, and hearken to the Apoſtles advice which he giveth *Phil.* 2. 5. *viz.* To *let the ſame minde be in us which was in Chriſt Jeſus*; for he hath ſet us an example, that we ſhould herein alſo follow his ſteps, even to be conſtantly the ſame in thoſe things that belong to the Kingdom of God.

*Phil.*2.5.

Not that we ſhould ſtand at a ſtay, and make no further progreſs in Knowledge, Holineſs, Zeal for God's glory, Brotherly-love, ſelf-denial, Contempt of the world, *&c.* then we have already attained, Rather let yeſterdayes work in that ſence be forgotten by us, and let us reach forth (as Saint *Paul* ſaid he himſelf did) to a greater perfection, making this day to be more abundant, then what hath been before; for in ſo doing we ſhall alſo reſemble Jeſus Chriſt, who made his work which the Father had given him to do, to appear this day under the Goſpel in a more ſpiritual glory, then it did yeſterday under the Law. But my meaning is, that we be ſtill the ſame, not forſaking our firſt love, as the manner of ſome is, nor declining from that cloſe and ſincere walking with God, whereunto we have happily by reiterated vows and ſolemn engagements devoted our ſelves, after we eſcaped the pollutions of the world through the knowledge of Jeſus Chriſt.

Phil. 3. 13.

A needful warning it will be to us: for the truth is, mans nature is a wondrous maſterpiece of inconſtancy, No creature under the whole heaven

heaven being ſo variable as man is; Nay it is a matter of ſome difficulty, as the world goes, amongſt a multitude to finde a Man, that is, One who for a Maſculine ſpirit indeed may deſerve the name of a Man, or as ſome render the original word in Scripture, *A Man, A Man*, that is, A Man both wayes, in regard both of the outward and inward man: For there are ſome Men-Men, and ſome Men-Beaſts: which made the *Cynick* at noon-day to go up and down in a throng of people with a Lanthorne and Candle in his hand, ſearching as he ſaid for a Man, that is, A Man for Conſtancy and Prudence, as well as in outward appearance; and *Seneca* alſo in his time counted it a great rarity, *Magnam rem puta* (ſaith he) *unum hominem agere*, It is a hard thing to Act a Man kindly, meaning, to be alwayes One and the Same; For one that doth ſo, How many are there that disfigure themſelves with diverſities of ſhapes? One while they will be frugal and grave, another while prodigal and vain. Such levity Holy *Bernard* ſweetly taxeth, *Non paucos frequenter experimur*, &c. We oftentimes meet with many, who ſcarcely one houre continue in the ſame minde, but are like drunkards nodding and reeling too and fro, changing their judgment, yea without judgment wavering ſtill from what they had determined *Semper quod non habent cupientes, & quod habent faſtidientes*, Alwayes deſiring what they have not, and loathing that which they have. This inconſtancy ſpeaks men to be like unto *Reuben*, *Unſtable as water*, Far unlike this our Heavenly Pattern who was alwayes the ſame, No, nor like that honeſt *Roman* of whom it was ſaid, that it was as eaſie to turn the Sun out of his courſe, as to make him go from his Word, or change his reſolution.

Lev. 15.2. *Pſ* 49.12. 20.

Sen. *Epi.* 128.

Gen. 49.4.

But eſpecially in the high and weighty matters of Religion to be wavering and inconſtant, argues too much feebleneſs of ſpirit, unbecoming thoſe that are ſeparated from the world to be the followers of Jeſus Chriſt, the Rock of ages who never changeth. As *Nehemiah* ſaid, *Is it for ſuch a man as I to flee?* So ſay I, for ſuch to fall from their ſtedfaſtneſs, One-while to be Zealous and forward in the wayes of Holineſs, another while backward and indifferent, taking up a Form of Godlineſs according as their humour and fancy leads them, like unto thoſe of old, whom *Hilary* ſpeaks of, that had a Monethly or a Yearly-Faith, what a ſhame is it? Yet alas too many there are in theſe dayes among us of this halting Generation, who are apt to turn with every winde of temptation. I ſpeak not here with a reference

Sunt qui menſtruan vel annuam fidem habent.

rence unto changes in point of external order in the Church, which may ſometimes be excuſable as we ſhall ſhew hereafter (though there be a ſort of diſſolute and debauched people who can finde no other change to ſpend their invectives upon, the better to palliate their own wickedneſs) but when the life and power of Religion is ſo far neglected, as that we can recede from thoſe engagements and reſolutions wherewith we have ſolemnly devoted our ſelves to God, To turn aſide after Vanity, walking according to the courſe of this world in wayes of Licentiouſneſs and Profaneſs, this ſurely is matter of juſt complaint. Alas we conſider not it ſeemes what a diſhonour we bring upon our holy profeſſion, How much we grieve the ſpirit of God, nor what advantage we give unto Satan to encroach upon us, when we are not Godly and Religious in a conſtant and continued Courſe, but off and on, faſt and looſe in the Covenant of our God which we made in our Baptiſme; When with *Pilate* we are inquiſitive after Truth, but preſently, as he did, turn our backs upon it: ſeeme to conſult with God and his word about our ſpiritual eſtate, and in the ſame breath many times caſt him quite out of our thoughts, as if we could do well enough without him, Like unto *Saul*, who in all haſte calls out, *Bring hither the Ark*, But then, go to, it skills not greatly, carry it back again. Such unſavoury Salt (as *Eccbolius* for his treacherous halting in Religion juſtly ſtiled himſelf) can have no relliſh in it acceptable to God or his Church.

Socrates *lib.* 3. *cap.* 13.

Away therefore with this ſpirit of giddineſs which hath too much prevailed in theſe dayes, and let us quit our ſelves like men in being ſtill the ſame! When we have a Rock appointed for our ſtanding by the wiſdome and Faithfulneſs of the Almighty, whereon we may be ſafe againſt all the ſtormes and tempeſts of the Prince of the power of the air, ſhall we turn away from it, and in our Converſation ſwim with the ſtream of this preſent evil world, or in our judgement roll our ſelves upon the waves of new-fangled opinions, where we may be toſſed to and fro and carried about with every winde of Doctrine, and where nothing is to be expected but to be ſwallowed up at laſt in the bottomleſs gulfe of errour and confuſion? Oh ſhall we thus dally in a buſineſs of ſo great moment? Far be it from us! Rather let us Look unto JESUS, and follow his Example in being ſtill The Same.

And now that we may deal impartially herein, Let it be a Word in ſeaſon

ſeaſon to us of this Nation, who have not like our Pattern, been the ſame of late, what we have formerly been. We have made it our boaſt ſince we ſeparated from *Rome* and caſt off the Yoke of Anti-Chriſt, that we have received Chriſt Jeſus the Lord, profeſſing his Goſpel to be a Law unto us. But how we have walked in him, and been Obedient unto it, as we have been taught, yea taught of God in the Miniſtery of his faithful ſervants, our deeds may declare. Time was when truth was of ſo high account with us, that if it had been poſſible we would have plucked out our own eyes, rather then to have parted with it; But we have ſeen the time, wherein (*Servis dormientibus* The Lord pardon us in this) Truth was fallen in our Streets, and we have been ſuch ſtrangers unto it by giving entertainment to Errour in the moſt ugly appearances thereof, that we might well have asked, as he did, what is Truth? True it is there was a certain Covenant made (whether according to truth and righteouſneſs ſomewhat may be ſaid hereafter) but made I ſay for the extirpation of Hereſie and Errour, *&c.* But it is as true which was once freely ſpoken at a Monethly-faſt in Saint *Margarets Weſtminſter*, *If we had ſworn to the utmoſt of our power to have advanced Errour and Hereſy, they could not well have grown and encreaſed more then they did, when we ſwore againſt them.* Feb. 24. 1646. There was a time alſo when we took ſweet Counſel together under the peaceful Government of a Religious King, and the vigilant inſpection of Grave and Orthodox Biſhops, walking to the houſe of God in company, where we had full Congregations, the office of the Miniſtery Honoured, the Word faithfully preached, Sacraments duely adminiſtred, *&c.* And have not Sacraments of late been laid aſide as uſeleſs and unneceſſary, The Miniſtery cryed down as Anti-Chriſtian, Congregations ſcattered, Churches put to profane and ſordid uſes, to the ſhame of Religion, and the ſcorn of our Adverſaries round about us? The Word indeed was preached, and we do with all due thankfulneſs acknowledge it to God's glory; for though ſome did preach Chriſt of envy and contention, not ſincerely, yet ſome did it of good will, and therefore *ſeeing Chriſt was preached, whether in pretence or in Truth, therein with* St. Paul *we did rejoyce, yea and will rejoyce.* Phil. 1. 18. Notwithſtanding it was both our ſin and our ſhame that that Holy and Divine Ordinance was, I ſay not with impunity, but with publick approbation ſo much profaned, when the pulpit was too often made a Tub for Mechanick praters to pour out their Blaſphe-

mies

mies, or turned into a Theatre by others to promote carnal intereſts, and to ſtrengthen the Schiſme that was then ſet up: And if any honeſt Orthodox Miniſters durſt be ſo bold according to their commiſſion given them of Chriſt to manifeſt their zeal in preaching againſt theſe impoſtours and their abettours (as ſome there were who could not forbear) It was not their Gravity, Learning, Piety, Fidelity to their Countrey, nor ability to promote the glory of the Goſpel that could be a ſufficient ſafeguard unto them, But they muſt be branded with the odious mark of Malignancy, and even in the very execution of their office, affronted, interrupted, contradicted, yea ſometimes laughed to ſcorn: I inſtance not in particular perſons, His Majeſties gracious Act of indulgence forbidding it. But hence it was that many faithful Miniſters were ſo much deſpiſed throughout the Nation, ſometimes called Legaliſts, otherwhiles Formaliſts, yea reviled with the moſt opprobrious terms that Malice it ſelf could invent. To ſome they were too plain, to others they were too eloquent, one while tax'd for not preaching Chriſt, another while for not holding forth the Doctrine of Free-grace; But if in their Sermons they happened to make mention of thoſe Holy Antients whom the Church hath honoured with the Name of Fathers, they were preſently by ſome temerarious Head or other cenſured for Bablers, or at the beſt but low-ſpirited Men, that would be padling in the ſhallows of Antiquity, not fit forſooth to be named with the profound knowledge of theſe dayes. So imperious were people grown in their ſuperintendency over their Teachers; yea though they were illiterate Mechanicks, yet being the Darlings of the Schiſme, they would preſume, as being allowed to be Dictatours to the moſt grave and learned Miniſters that were not of their Faction, not conſidering what the Apoſtle ſaith, that The ſpirits of the prophets are ſubject to the Prophets, implying doubtleſs, that it is the Eccleſiaſtical Senate that ſhould take cogniſance of Preachers Doctrines, ſo as to regulate whatſoever may be found amiſs in them, not the Company of ſpear-men, or calves of the people, as the Prophet calleth the rude multitude. But ſuch was the impiety of thoſe times, that the poor Miniſters of Chriſt (though by the Holy Ghoſt accounted the Prime *Maſters of the Aſſemblies*) did commonly ſtand in their Pulpits like Priſoners at the Bar when their Hearers, how ignorant ſoever, ſat like ſo many Judges round about them.

Ec. 12. 11.

Again,

Again, As preaching was prophaned, ſo in like manner was prayer too much perverted and depraved. Whereas in our approaches to God we were wont to fall down upon our knees, adoring the Divine Majeſty with the humbling of our bodies to the very duſt, according to the religious example of the devout ſervants of God in Scripture, yea of the Son of God himſelf, of whom Saint *Luke* ſaith, that *He kneeled and prayed*, Saint *Mark* that *he fell to the ground and prayed*, Saint *Matthew* that *he fell upon his face and prayed*, What an Unreverend inſolency hath the late times produced, when this humble geſture was in many places wholly neglected, as being forſooth below the Saintſhip of our Upſtart Reformers, who poſſibly might pretend to have more familiaritie with the God of Heaven, then thoſe could be allowed to have, that had been before them; And therefore they might now ſerve him without fear, though the truth is, they did it not in righteouſneſs nor true holineſs. Was not the ſpiritualneſs of prayer confined to the ſuddenneſs of conception, and volubility of utterance (qualities not incompoſſible with a ſpirit of oppoſition to all that is good and holy) which alſo were accompanied too frequently (it is to be feared) with a vain oſtentation of mens abilities for invention, and with ſuch expreſſions many times that no honeſt heart God knoweth could ſay Amen unto them; When a Set-form though compiled according to the warrant and pattern that Chriſt hath given us, and uſed with a pious and ſincere devotion, was (contrary to the rules of Chriſtian Charity, contrary to the judgement of the beſt Divines, both Antient and Modern, forein and domeſtick, yea, contrary to the general practice of the Reformed Churches) condemned and rejected as unſutable to the ſpirit of Adoption, and unacceptable to the God of Heaven, as if the Almighty were more to be taken with the variety of words, then with the groans of the ſpirit, which may aſſoon aſcend up into his ears in the Religious uſe of a form, as in the uttering of the beſt conceived prayer in the World. But it is no marvel that ſet-forms of prayer were ſo much decryed, when the Lords prayer it ſelf was ſleighted, yea ſo deſpiſed, that if according to the good antient Cuſtome among us, prayers were concluded with a rehearſal of it, Such was the horrible profaneſs of ſome (who yet pretended to a Seraphical ſtrain of Holineſs above others) that they would thereupon moſt unreverendly in the face of the Congregation put their hats on their heads, that they might thereby throw contempt upon that prayer,

Luk. 22.41 *Mar.* 14. 35. *Mat.* 26.39

and thoſe that uſed it. Which diſdainful poſture, if they did at all account it lawful and fit to be uſed in ſo ſolemn a matter as the ſervice of God, would have been more tolerable at thoſe times, when conceived prayer it ſelf was diſhonoured by the Plagiary ſuper-inducements of other mens labours, ſurreptitiouſly taken out of their printed Books, and under a pretence of ſuddenn eſs of Conception frequently and at large thruſt into Publick prayers even by thoſe that were the greateſt enemies to common and publick forms. Sundry other inſtances might here be reckoned up, whereby it would appear that there was not any thing wherein the Beauty of Holineſs had ſhined out in former times that was not wofully polluted in thoſe dayes of Schiſm by our Changings and Counter-changings, which were ſuch that it might well be ſaid of us, notwithſtanding all our vain-glorious pretenſions to a glorious light ſurpaſſing all that had been ſeen in the Ages before, that indeed and in truth we feared not God: Alas our Glory was our ſhame, and we like a fooliſh people and unwiſe, loved to have it ſo, accounting that which was indeed our ſhame to be our greateſt glory.

But *non fuit ſic ab initio*, It was not wont to be thus. We had left our firſt love and zeal for the truth of the Goſpel, and therefore did God in his juſt judgment give us up to ſtrong deluſions to follow after lies. High time then was it for us to repent and do our firſt Works, and to ſay with thoſe in the Prophet, we will go and return to our firſt husband, for then was it better with us then now. The ſtreets of Romiſh *Askelon* poſſibly may ring of theſe our miſ-doings, and the rather becauſe we are not quite gone over unto them, when we were brought very near: But they may ſpare their breath to remove their own ſtench, if they can, which is ſo noiſome all the world over. We will our ſelves give glory to God in confeſſing that our tranſgreſſions have been many, and our back-ſlidings have encreaſed. Our ſinful compliancy with Anabaptiſme, Browniſme, Familiſme *&c.* which in former times were judged by us, according to their proper nature, to be moſt abominable Errours, hath been ſo notorious that it doth even fill our faces with ſhame and bluſhing, when we ſadly take it into our conſideration, that we whom God have made a Nation not to be deſpiſed, but honourable in the eye of the World, and a Church adorned with a glorious beauty ſurmounting other Churches

even

even by their own confeſsion, yea terrible as an Army with Banners to Anti-Chriſt and his Adherents, ſhould make our ſelves thus naked and bare by entertaining ſuch ſcurſe into our boſome which was fitter rather to be trod under foot. Surely very unworthy have we hereby made our ſelves of that dignity which God hath put upon us.

True it is this miſcheivous project was firſt hatched and afterwards fomented by ſome falſe brethren among us, the ſpurious iſſue of *John* a *Leyden* and *Knipperdolling*, yet becauſe it did prevail and grew to ſuch a height without any the leaſt controll from thoſe that had power in their hands to ſuppreſs it, to whom the Nation did generally in a manner ſubmit, the guilt therefore of a moſt ſhameful Apoſtacy might too juſtly we fear be imputed unto us.

But rejoyce not againſt us O our enemy, though we have fallen, we are through mercy riſen again, & though our backſlidings have been ſtrong yet they are not (bleſſed for ever and ever be the Name of our God) either like unto thoſe of *Jeruſalem* or thoſe of *Rome* perpetual. If we have through the ſly inſinuations of *Jeſuitical* Emiſſaries, who have mingled themſelves with us in the late Tranſactions of our nation, and the cunning craftineſs of Hypocritical ſelf-ſeekers, been too raſh and heady in endeavouring to amend what was judged to be amiſs in things pertaining to God, we will not when God hath ſhewed us our Errour be pertinacious in it; but return rather to our Obedience from which we have ſwerved, and be better adviſed hereafter, waiting upon the Lord in his own way for the propagating of his Goſpel as his word and providence ſhall direct us. In the mean time we will not ſpare to publiſh our ſorrow for thoſe deplorable waſtes which our inadvertency hath brought upon this poor yet excellent Church of Chriſt. Too excellent indeed to be the Mother of ſuch unnatural, fooliſh and diſobedient Children, as we have been unto her; Who though ſhe be comely in the eyes of her Beloved. and in the eyes of all the daughters of his people in the world about her, yet wo unto us we have blackned her with the ſpots of our Diviſions, and brought a cloud over all her excellencies. Surely this is a Lamentation and muſt be for a Lamentation.

But what then would ſome ſay, would you have us now to relinquiſh that glorious Cauſe which with a Solemn League and Covenant we

have undertaken to maintain, and return again to profaneſs and ſuperſtition? what were this but to deal falſely in the Covenant of our God, and to draw the guilt of odious inconſtancy upon us? It will become us rather according to your former admonition, herein to be ſtill the Same, and to follow the example of thoſe reſolute and faithful Martyrs who of late to the very death perſiſted in the juſtifying of ſo good a cauſe.

Now unto this Objection it will be requiſite to give a full and clear reſolution, to the end that it may be made evident who thoſe are among us that come neereſt to the pattern here preſented in the Text in being ſtill the ſame, whether thoſe that object theſe things, accuſing their brethren of I know not what ſinful temporizing and tergiverſation for not joyning with them in endeavouring to root up the foundation of this Change which the Divine Providence hath brought upon this Nation, or thoſe that are thus accuſed, who upon convictions of Conſcience are neceſſitated with the whole ſtrength of their ſouls to promote and give furtherance unto it.

In the treating of this ſubject, though I queſtion not but ſome will be apt to quarrel at my plain dealing, yet I ſhall without upbraiding any particular perſons, labour as in the preſence of God to give ſatisfaction to thoſe Conſciences that in truth deſire to be reſolved concerning the warrantableneſs of ſubmitting to this Change in returning to our obedience, And ſhall inſert nothing but for what I ſhall be willing to be reſponſal to any who ſhall rationally require an account of me.

To begin then with the Cauſe, as it was called, and a Glorious Cauſe, What was it? It was pretended at firſt that great matters ſhould be done for the King, People, and Religion, The King ſhould be made a great and glorious Prince, The People ſhould have their juſt liberties reſtored unto them, Religion ſhould be eſtabliſhed, and ſet free from the invaſion of all Hereſies and Errours wherewith it was before corrupted, All which being done we ſhould finde our ſelves the happieſt Nation upon earth, and Glory ſhould dwell in our Land. Unto this plauſible ſound did multitudes of well-meaning people in the ſimplicity of their hearts give an attentive Ear, and were allured to contribute their aſſiſtance to the carrying on of ſo good a work. But if this were the Cauſe that was ſo much cryed up and extolled

tolled, for which the Land was filled with violence from one end to the other, How came it to paſs that it fell ſo foulely as it did? Who was it that hindered the progreſs of it? Was it not they that abſurdly pretend ſtil an adherency unto it, when a ſword by their means hath paſſed through the Soul of it? Is not their Hypocriſie, Double dealing, Self-ſeeking, Treachery in the whole managery of this buſineſs diſcovered plainly in the face of all Mankinde? Certainly ſhould all Hiſtories be ſearched, there could not be found a more palpable Cheat put upon a Nation ſince the beginning of the World: The publick faith of the Kingdom to aſſure the Reallity of theſe pretenſes was through the prevalency of a ſort of Traitours to God, their King and their Countrey, frequently turned into publick fraud. Yea the faith of the Goſpel was made a Cloak to cover the corrupt projects of ſelf-ended Men. Nothing done of all that was promiſed, but rather very much clean contrary; Confuſion and Diſorder brake in upon us like a Deluge and there was no viſible remedy in the apprehenſion of all Unbiaſſed men, but a ſwift and overſpreading deſolation muſt needs have fallen upon the whole Land. All which conſidered, To make boaſt ſtill of a Cauſe, wherewith they dealt ſo perfidiouſly, and of which God in his juſt indignation, for the Corruptions both in the birth and growth of it, hath ſaid it ſhall not ſtand, making it a *Nehuſhtan*, doth it not argue a fighting againſt God, and a deſign to be ſtill the Same rather in a treachery which all the Chriſtian world cryeth ſhame upon, then in any thing wherein the glory of God, or the ſafety of their Countrey might be concern'd?

As for the League and Covenant (called in ſcorn the Legal Covenant even by thoſe who do now plead it) it was indeed brought on to add a ſeeming ſtrength to the ſaid Cauſe, and the better to draw inconſiderate people to joyn in the purſuance of it. But there are many unanſwerable reaſons to be heeded that do clearly ſhew the nullity thereof, which being exactly related by others, we ſhall not need to inſiſt upon them here. Somewhat notwithſtanding ſhall be here added to give ſatisfaction in this particular. It is well known that to incline people to the taking of the Covenant (that is, to take the Whip with ſix cords (as the ſix Articles in K. *Henry* the eights time was called) to ſcourge and torment their Conſciences with) ſome uſe was made of that Reſtriction in the firſt Article of it; *viz.* According to the Word of God, being interpreted by the politick Conciliatours

tours of thoſe dayes, as a Proviſo, whereby an Out-let was ſet for any to recede from the Obſervation of it, if afterwards upon better conſideration they found it to be otherwiſe then it was repreſented unto them. But what vile Hypocriſie was this, to lead poor people into a ſnare by ſuch tricks of Legerdemain? Nay is it not an impious Mockery of the Holy Ghoſt thus to make the Word, which is the Oracle of the moſt High God, a ſtale to the politick Intereſts of wretched men? For, as it is well obſerved, upon the ſame account we may ſubſcribe to the Council of Trent, yea to the Turkiſh Alcoran, ſwearing to maintain and defend either of them, *viz.* ſo far as they are agreeable to the Word of God. But much better ſurely may we now make the ſaid Reſtriction our Warrant totally to cancel that Covenant by a godly ſorrow, and ſerious lamentation for it, finding it in ſundry reſpects different from that Righteous Rule, according to which all our Actions are to be ſquared. For in ſuch caſes that golden Axiom muſt be our Guide, *viz. Pœnitenda Promiſſio, non perficienda Præſumptio*, The Covenant muſt be retracted by Repentance, not the Preſumption heightened by Continuance.

June 1. 1647. As for the Illegality of it throughout, from firſt to laſt, our Famous and Renowned Univerſity of Oxford hath with a general Conſent in a full Convocation very plainly and faithfully diſcovered it to the ſilencing of all Gain-ſayers, and to their everlaſting Honour before God and Man. Unto whoſe cleer Argutations I remit all men that are in a capacity to receive ſatisfaction in this point, and to be convinced with Reaſon: Concluding with the Caſuiſt, *Ne ſit Sacramentum pietatis, impedimentum pietatis, nec vinculum iniquitatis*, Let not a pious Obligation be a bar to piety, nor a bond of iniquity.

Whereas it is ſaid next, that by Deſerting the Cauſe we ſhall return again to Profaneſs and Superſtition, I anſwer, God forbid! Rather it is to be hoped that an unanimous Agreement in rooting up the ſaid pretended Cauſe, would be the ready way to remove that Profaneſs and Superſtition which have provoked Gods diſpleaſure againſt us. But let it be conſidered, What returning to profaneſs can there be now more then the Land was polluted with in the time of the late Schiſme, when the Name of God was diſhonoured by Swearing and Forſwearing, The Ordinances of Jeſus Chriſt neglected, yea deſpiſed, Gods faithful Miniſters cruelly mocked and derided; In a word, When iniquity did ſo much abound, (though it muſt be confeſſed it aboundeth

ſtill

ſtill too much amongſt us, even in theſe dayes of our Deliverance) that ſcarce any poſterity ſhall be able to add thereunto? And as for Superſtition, which the Holy Scripture calls Δεισιδαιμονία, that is, Fear of falſe Dæmons, rather then of the true God, What can be greater then that which hath been already ſet up and ſpread about the Nation by our Sectarian Seminaries, Independents, Anabaptiſts, Antinomians, Seekers, Quakers, and the reſt of that Rabble, who have notwithſtanding the ſtruglings of God and Man upon their Conſciences, been like a company of ſuperſtitious Dotards, ſo mad upon their Idols, I mean their Squint eyed, Wry-necked, Double-tongued, Snivelling Dæmons of Horrid and Monſtrous Opinions, and wherein they continue to this very day, that it is a manifeſt token, as one ſaid not amiſs, They are errour-blaſted both from Heaven and Hell. Nay more, Was there ever ſuch a cloſe and cunning Connivence afforded, ſince the Reformation began in this Nation, to Romiſh Superſtitions, then was under the Regency of the ſaid Cauſe? The great Projectour, or at leaſt Protractour, thereof himſelf, who made England to ſin, obſerving in one of his Proclamations (though nevertheleſs it was after that alſo Tolerated) that Multitudes of Jeſuits and Popiſh Prieſts did reſort unto and remain within this Common-wealth and the Dominions thereunto belonging, who with great Audacity did exerciſe all offices of their Profeſſion, both ſaying Maſſes and ſeducing the people to the Church of Rome. If then that Cauſe ſo much pleaded for, had ſuch ill Conſequents attending upon it, may we not well ſay, *Sublatâ Cauſâ tollitur Effectus*; When the Cauſe is taken away, the Effect will follow? *Apr.* 26. 1655.

At leaſt as I ſaid before there is great hope it ſhall follow, eſpecially now when God hath in Mercy ſet over us a Man of Underſtanding and Knowledge, to lengthen out the State and Tranquillity of our Countrey, when for the Tranſgreſſions of it, it was by the Intruſion of Uſurpers, neer unto utter ruine. A Man I ſay after his own heart, Tutour'd and Bred up by him like *David* in the ſchool of affliction, Whoſe Heart is alſo fixed upon God to ſerve him in Righteouſneſs and true Holineſs; A Prince ſo pious that he makes it his work, and accounts it his glory to have true Religion eſtabliſhed amongſt his people in the Power and Purity of it: Witneſs his extreme diſlike of Profaneſs, which he haſted to publiſh the very next day after his happy Return unto us, Commanding it to be read in all Churches monethly for ſix moneths *Pro.* 28. 2. See his Majeſties Proclamation, *May* 30. 1660.

moneths after; (But well worthy indeed to be set up in them as a perpetual Monument of Piety to all Generations) Wherein he declares the Purpose and Resolution of his Religious Heart in these words, *We will not exercise just Severity against any Malefactours sooner then against men of Dissolute, Debauched and Prophane lives, with what parts soever they may be otherwise qualified and endowed. Requiring all Majors, Sheriffs, and Justices of the Peace to be very vigilant and strict in the Discovery and Prosecution of all Dissolute and Profane Persons, such as blaspheme the Name of God by profane swearing and cursing, or revile and disturb Ministers, and despise the publick worship of God.* Witness also the Declaration which his Majesty set forth (*Octob.* 25, immediately following) concerning Ecclesiastical Affairs, wherein he hath made known to God and the world, That *his Resolution is and shall be to promote the Power of Godliness, to encourage the Exercises of Religion both publick and private, and to take care that the Lords Day be applied to Holy Exercises without unnecessary divertisements, and that Insufficient, Negligent, and Scandalous Ministers be not permitted in the Church.* Which being so, What is it but a profane slander of the footsteps of Gods Anointed, both of Christ himself, and his Vicegerent over us, to amuse the world with false reports of a return to prosaness, as if the Times were now become so loose, that Wickedness should be established by a Law? Whereas there was never more likelihood then now (if the Devil through the turbulent spirits of factious Schismaticks did not hinder it) for Religion to prosper, and Holiness to flourish.

Away then with Profaness, and let Superstition pack together with it; for what entertainment is it like here to finde, When *King Charls the Sufferer, the sonne of King Charls the Martyr* (as a Reverend Father of our Church hath worthily proclaimed him) *is now by the Divine Power and Goodness settled upon his Throne*, to be the Defender of that Faith for which he suffered? That Faith, I say, which the Church of England professeth in opposition to the Church of Rome; From which (as it was observed by that Loyal and Peace-making Parliament, that first so happily brought the Nation under his Majesties Government) *neither the Temptation of Allurements, Perswasions and Promises from seducing Papists on the one hand, nor the Persecution and hard Usage from some seduced and mis-guided Professours of the Protestant Religion on the other hand, could at all prevail upon him to make him swerve*

L. Bishop of Winton.

ſwerve in the leaſt Degree, But choſe rather ſtill to ſuffer Afflictions though never ſo grievous, as *Moſes* did, then to enjoy the pleaſures of ſin for a ſeaſon, by ſo doing: For which his Name ſhall be ſweet, and his Memorial precious in all the Churches of Chriſt to the end of the World. I ſay then again, Is it like, that Superſtition in any kinde ſhould be Tolerated (much leſs ſhall it be Eſtabliſhed) under the Government of ſo famous a Sufferer for the Proteſtant Profeſſion, yea and ſo active a Defender of it, who hath made it manifeſt that his Care and Study is for the propagation thereof, And who hath ſolemnly profeſſed that nothing ſhall be propoſed to teſtifie his Zeal and Affection for it, to which he will not readily conſent?

It will be objected, What do we hear Words, when we ſee Deeds? Is there not an Actual return to Superſtition in this Land now, when the Ceremonies which were caſt out are brought in again, and the Liturgie reſtored? And what are theſe, but either the Iſſues of Will-worſhip which the Holy Scripture doth condemn, or the Bratts of Babylon which ſhould be taken not to be cheriſht, but to be daſht againſt the ſtones? Beſides, Is not the Government alſo by Biſhops ſet up again in its former Height, which is not warranted by the word of God? If we then ſhould conſent to theſe things, How ſhall we like unto Jeſus Chriſt our Pattern in the Text, continue faithful with God in our Conformity to his Rule which he hath ſet us?

I anſwer, Firſt we may be ſtill the ſame in a conſtant Adherency to the Foundation, though we may as Divine Providence leads us, whether it be in Judgment or in Mercy, vary ſometimes from that which is Circumſtantial (of which nature are thoſe things that are here objected unto us) and our fidelity to the former wil certainly entitle us to a faithful Imitation of Jeſus Chriſt, notwithſtanding our change in the latter. Nay, is it not a great weakning of the Foundation, and an injurious imputation put upon the Maſter-Builder, to lay ſo much weight upon Circumſtantials, as to make them Unchangeable when they are not of his particular appointment, though allowed by him to be annexed to his Building? It is Superſtition doubtleſs ſo to ſet up External Rites in competition with the Everlaſting Rule of the Goſpel, as if they were not upon any Emergency whatſoever to be altered or removed. And it is as ranck Superſtition on the other ſide

Superſtitio ex ſuper & ſtando, qua ſignificatur nimium eſſe. Sen. Epiſt. 123.

after they have been removed and reſtored again, pertinaciouſly to ſtand in oppoſition againſt them, eſpecially when Experience hath made it manifeſt that the removal of them hath introduced much diſorder and profaneſs in the ſervice of God. But we may appeal unto Chriſt himſelf to Judge in this Caſe, Whether or no, when a Chriſtian Magiſtrate that truly feareth God, taking notice of a great decay of Religion, which by a wild and lawleſs Liberty hath been brought amongſt his Subjects, ſhall for the improvement of Piety recommend unto them a Form of Divine Service accompanied with ſuch Rites and Ceremonies as are in force by Law, and in the obſerving whereof True Religion hath formerly flouriſhed, Whether, I ſay, it be Superſtition in them to joyn with him in the Obſervation thereof, eſpecially when they are few in number, no merit placed in them, nor are they required to be obſerved as things neceſſary to ſalvation, or as parts of Gods worſhip which under pain of Damnation ought to be uſed, nor as ſigns operative, working Grace in thoſe that make conſcience of them; but are expreſly declared to be indifferent in their own nature, and that upon juſt cauſes they may be altered and changed: In ſo much that if the Supreme Magiſtrate ſhall again forbid the uſe of the ſaid Service and Ceremonies, the people may without ſin lay them aſide, yea are bound in Conſcience ſo to do, and obſerve others (provided that they have the ſame premiſed Boundaries) which he ſhall command. All which conſidered, Who ſeeth not how unjuſtly we are accuſed of Superſtition in the Service of our God, becauſe of our religious uſing of ſome few harmleſs Ceremonies, without which our late Experience may ſufficiently teach us, that Religion it ſelf would not long ſtand in ſafety, but by degrees be totally laid waſte? *Ego certe illas veneror, & tantæ pietati ſemper aſſurgo*, for my part I ſhall, notwithſtanding the Oggannition of gain-ſayers, highly eſteem them, and commend the obſervation of them to all who are willing to advance the Kingdome of the Lord Jeſus. It was ſaid of one (*Luke* 7. 47.) She loved much, becauſe much was forgiven; Were it not here a Παρεργον, an Excurſion from the matter in hand, I, who have too much complyed with the late Schiſme, and through mercy not onely been convinced of my folly therein, but (bleſſed be God) do partake of the Indulgence of Holy Church my Mother in the forgiveneſs thereof, could open my heart at large in her vindication againſt her Adverſaries, who are very apt to caſt aſperſions upon her. But the deſign of this Treatiſe tendeth another

another way, and Wiſdom in this matter hath been clearly juſtified of her children.

Nevertheleſs I ſhall preſume (without offence, I hope,) to offer a ſmall Libamen of my love and duty unto this dear Mother in the juſtification of two of her Ceremonies which by her unnatural children are as much quarrelled at as any, Thoſe are

Firſt, Bowing at the Name of Jeſus.
Secondly, Bowing at our Entrance into, and Departing from the Congregation.

For the firſt (beſides what hath been abundantly written by others) we are, in the duties of Divine Worſhip and Service, to give unto Chriſt this Honour, upon theſe two Conſiderations: Firſt, Becauſe that for our ſake he made himſelf of no Reputation; Secondly, Becauſe a ſort of wretched men in the world about us, ſet on by the Devil, conſpire together to make him of no Reputation alſo.

Firſt I ſay for our ſake he made himſelf of no Reputation; great reaſon therefore that we ſhould account him worthy of all Honour: not onely that which is Spiritual in captivating every thought to the obedience of his Goſpel, but that alſo which is of the body, in the outward deportment of it (for he hath bought it with a Price, a great Price, even his deareſt Bloud, as well as the Soul) it was no robbery for him to be equal with God, for he was the Brightneſs of his Fathers Glory, the Character of his Perſon, yet Saint *Paul* tells us, he emptied himſelf, and took upon him the form of a ſervant, and was made in the likeneſs of men, and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs: Now *Quanto pro me vilior, tanto mihi charior*, ſaid Holy *Bernard* ſweetly; The more humility appeared in him, it is but meet that the more honour be aſcribed unto him. Admit that it be not a duty of the Text, to uſe Genu-flexions at the mentioning of his bleſſed Name, whiles we are employed in the publick exerciſes of Divine Worſhip, yet ſince the Father hath, even upon the account of his Humility, highly exalted him, and given him a Name above every name, it well becommeth the Church upon the ſame account (in a conformity to that Divine Pattern) according to her poor ſtrength and ability, by all ways and means to exalt him likewiſe. This then I

conceive may ſomewhat ſtop the mouth of Contradiction againſt the holy and religious cuſtom of our Church in requiring all perſons to Bow at the Name of Jeſus, for ſhe hath learned it of the Father (whoſe example is without controverſie in this caſe worthy of all imitation) to exalt him, becauſe for our ſake he made himſelf of no reputation.

Again, Is not our Lord now (as it hath been propheeied of him *Eſa.* 53. 3.) deſpiſed and rejected of men? Do not Jews, Turks, and Infidels blaſpheme that worthy name, by which we are called? Are not Socinians thoſe curſed Hereticks as unwearied now in their malice againſt him, to lay his honour in the duſt, as the Arians were of old? Is not the precious Bloud of this Immaculate Lamb of God, ſhed to take away the ſin of the World, every where almoſt, beſlaver'd with the impious mouthes of execrable ſwearers? And are there not ſome wretched people riſen up amongſt us in theſe days, who out of a Luciferian Pride, pretend that they are as well and as truly God, as Jeſus Chriſt, becauſe they have their Being in God, and are partakers of the Divine Nature? What then ſhould the Church do, but out of a deteſtation of theſe horrid impieties, and out of a tender regard to the honour of her Lord, give a ſignal teſtimony of her duty, in commanding all her faithful children to bow their bodies in token of reverence unto him, at the mentioning of his Name? That Name, I ſay, which ſounds the ſweeteſt in the ears and hearts of poor penitent ſinners, which ſpeaks him not onely to be *Immanuel*, God with us, but *Immanu* (as the rapture of our admired Biſhop *Andrews* diſtinguiſheth it) With us, or, One of us, bone of our bone, and fleſh of our fleſh, which hath been the occaſion that his enemies have laid hold upon, to make light account of him. But enough of this.

It is ſaid alſo that our bowing the body at our Entrance into the Congregation, and Departure from it, is Superſtition. In anſwer hereunto (to add ſomewhat likewiſe to that which hath been written by others) If this be Superſtition, we may juſtly retort it upon the common practice of Non-conformiſts themſelves in their private meetings, where they uſe at their riſing up from their Devotions, to bow their bodies to one another, pretending, as it hath been ſaid by ſome of their principal leaders, that it is a laudable cuſtom among them, for

for that they do thereby teſtifie their unanimity in the ſervice of God, and mutually witneſs their gratitude for their mutual praying for one another. Thus plauſibly can they pleaſe themſelves with Apologies for what they act of this nature among themſelves in private, without any ſcruple at all of conſcience, and yet uncharitably condemn the Churches order for doing the very ſame thing in publick to the ſame good ends and purpoſes amongſt many other, as if their private Incurvations were more warrantable from the word of God, then our publick Genu-flexions: Certainly as publick prayers are more acceptable unto God then private, ſo publick reverence in the place and time of Gods Worſhip and Service will better become us, and more adorn our Chriſtian Profeſſion, then any thing can of that kinde in private whatſoever. It is uſual amongſt us, for men in token of reverence, to be uncovered, when they enter into the Congregation, and it is generally look'd upon as a bold impiety, if any ſhould be ſo voyd of ſhame, as to preſume to do otherwiſe. Judge then whether it be not as lawful to bend the knee, or bow the body, as to uncover the head, in ſuch a time and place, ſince thoſe geſtures are more ſolemnly reverential then this, and the more reverence we uſe that is ſutable to the quality of the ſervice we are about, the more comely (doubtleſs) is it in the ſight of God and man.

Our bleſſed Saviour would have his Diſciples, when they entred into an houſe, to ſalute it, And if the Sonne of Peace were there, to let their peace at their departure reſt upon it: How much more then when we enter into, and depart from the houſe of God (for ſuch are our Churches, notwithſtanding the malicious prating of profane ſcoffers, as well as the Synagogues of old were amongſt the Jews) ſhould we ſhew the affection of our hearts towards it by the geſture of our bodies? Eſpecially when we know that it is the Tabernacle of Meeting between God and his people? Shall our God then, the God of love and peace, be there, and we not aware of it? And ſhall his people there aſſemble together, in obedience to his Command, To adore his goodneſs, To praiſe his name, To hear his word, To receive his bleſſing, To teſtifie their faith, To pour out their requeſts, To joyn together in a holy communion as becometh members of one and the ſame myſtical body, And ſhould not we be ready, as thoſe that are obliged to the ſame obedience, at our Entrance among them, and Departure from them, to give teſtimony, by the bowing of our bodies, of the

the bending of our ſouls to the ſame ſervice, and of our cordial rejoycing at our fellowſhip with them therein?

Nay more, Are the glorious Angels there preſent (as the holy Scripture once and again hinteth unto us they are) deſiring to look into our manner of the publick ſervice of our God, and willing to be our guardians in it, And ſhould not we from firſt to laſt ſo demean our ſelves therein, with a reſpect unto their preſence, that they may rejoyce to behold their God and our God worſhipped on earth, as he is in heaven, according to our capacities, with reverence and godly fear? Surely, If theſe things were conſidered aright as they ought to be, they that have hitherto been ſo ſtiff in their prejudices againſt the holy Church, for requiring theſe externall Genu-flexions, would be more flexible then they have been: They would not ſay, It ſufficeth that our hearts are right towards God, though we do not ſhew it, and becauſe God requireth truth in the inward parts, Therefore, it is enough that we do with our ſouls love the aſſemblies of Gods people, and delight in the Law of our God in the inward man, thereby thinking to palliate their want of reverence which is due to God and his Church. But the wiſdome of the Wiſe checks them for this their folly, telling them that open rebuke is better then ſecret love.

This by the way in the vindication of the Order of our Church, concerning theſe two particular Ceremonies. Let us now proceed more generally as we began, in anſwer to the before-mentioned Objection.

Secondly, Admit that it was Will-worſhip which brought on thoſe Ceremonies and Liturgy at firſt, and hath now reſtored them, yet it wil not follow that they therefore are ſuperſtitious; For what is that Ἐθελοθρησκεία *Will-worſhip* which the Apoſtle makes mention of *Col.* 2. 23. And which theſe Objectours ſo much inſiſt upon? Great out-cryes indeed have been made againſt it: But what if in the end it do appear that there is not a mark of diſlike ſet upon it by the Holy Ghoſt, but rather an approbation given unto it? Let the place be conſulted, and we ſhall finde, that the Apoſtle there joyns *Will-worſhip with humility and beating down or mortifying of the Body*; both which are required in thoſe that will be Diſciples of Jeſus Chriſt; If Will-worſhip therefore be to be condemned, how comes it to be ranked with thoſe things that are ſo good and commendable? Again, the Traditions that the Apoſtle ſpeaks of are ſaid in reſpect of Will-worſhip,

Col. 2. 23.

Ἀφειδία *not ſparing.*

worſhip, that is pretended to be in them, to have a ſhew or pretext of wiſdom, that is, of true ſpiritual wiſdom, otherwiſe what advantage would the ſhew be unto them? And can any thing be ſaid to have a ſhew or ſhine of ſuch wiſdom in Will-worſhip, if all kinde of Will-worſhip be in it ſelf ſinful? Hypocrites make a ſhew of Holineſs, and falſe Prophets will make a ſhew of Truth, *putting on a rough garment to deceive*; ſo to make a ſhew of wiſdom in Will-worſhip implies clearly that Will-worſhip is a thing good and acceptable unto God. Elſe what ſhall we judge of *the free will offerings among the Jewes*, which were not required by any particular Law, but were left to every mans liberty, and ſo were ſpontaneous, not neceſſary? And what elſe was the Celebration of *Purim*, The faſt of the fourth moneth, kept for a memorial of the taking of *Jeruſalem* by the *Chaldeans* the ninth day of that moneth, Or the faſt of the fifth moneth for the burning of the Temple the tenth day of that moneth, Or the faſt of the ſeventh moneth for the death of *Gedaliah*, upon which followed the utter diſperſion of the remainder of the *Jews* into *Egypt*, &c. Or the faſt of the tenth moneth for the ſeige laid before *Jeruſalem* in the tenth day 2 *Reg.* 25. 1. Moreover what were the abſtinences and auſterities of the *Rechabites* which are ſo commended by God, and yet were over and above the proportion that was required in the Law? What the feaſt of dedication or reſtitution of the *Jewes* Temple and Religion which *Antiochus* had corrupted, inſtituted by *Judas Maccabeus* and his brethren, and yet obſerved by Chriſt himſelf *Joh.* 10. All theſe and many more of the like nature, which the Scripture makes mention of, reckoned up by Doctour *Hammond* in his Annotations on the Epiſtle to the *Coloſſians* (whom I acknowledge to be the Authour of this Expoſition) what were they but Will-worſhip, being *ſupra ſtatutum* (which ſome vainly conceive to be all one with Superſtition) not under any poſitive command, yet allowed by God and accepted, and therefore not to be accounted as ſuperſtitious. So thoſe Ceremonies, *&c.* which have been and are again in uſe amongſt us (I mean ſuch as are eſtabliſhed by law) may indeed be ſaid to be a Will-worſhip, wherein we in this time of the Goſpel ſhould rather excell thoſe before us under the Law, then to come ſhort of them) But to ſay that they are therefore Superſtitious, that is, Anti-Chriſtian and Idolatrous, as ſome are apt moſt profanely to traduce them, is a Solœciſme proper for thoſe that are enemies unto reaſon. Neverthelеſs

Zach. 13. 4

Zach. 8. 19

Jer. 35.

Mac. 4. 59.

Nevertheleſs though our Form of Divine Service and Ceremonies be a Will-worſhip, yet we ſhall ever deny that they ſprung out of *Babylon*, that is, according to the ſenſe of theſe quarrelſome people, that we received them from *Rome*. It is the Lot it ſeemes of this poor Church of Chriſt, to have this Croſs laid upon her, *viz.* to be on all ſides upbraided ſtill with *Rome*, Papiſts on the one hand checking us, that the firſt Plantation of the Goſpel here came from thence, and that therefore we are unnatural Children to ſeparate our ſelves as we do, from our Mother that gave us our being: Schiſmaticks on the other hand charging us that we have not, as we pretend, ſeparated from that Idolatrous Church, but to this very day do hold too ſervile a compliancy with it, crying out againſt us with open mouth, as is the Mother, ſo is the Daughter, *Rome* like a falſe Strumpet hath deviſed a Superſtitious Form of Religious Worſhip, and *England* like a true Chip of the old Block doth follow her example therein: But as Venerable *Bede* once gave the ſenſe of thoſe four famous and ſolemne Letters *S. P. Q. R.* So may we in this caſe; *Stultus Populus Quærit Romam*, fooliſh people cry out *Rome*, not underſtanding what they ſay, nor whereof they affirm.

Senatus populusque Romanus.

As to the firſt of theſe reproaches, if it were not out of our way, we might reply, that ſuppoſing (not granting) it to be true, The people of this Nation received the Chriſtian Faith from *Rome*, We hold not our ſelves obliged thereby, to follow *Rome* any otherwiſe then ſhe followeth Chriſt, for we have learned it from the mouth of our Lord himſelf, that who ſo loveth Father or Mother more then him, is not worthy of him. But what Logick is this? The Planters of the Faith here came from *Rome*, *Ergo*, the people of this Nation were ever after in the worſhipping of God to keep the Order of *Rome*? If this argument would hold (ſaith Biſhop *Jewel*) then would I reaſon thus; *The Church of Rome was firſt planted by them that came from Græcia or from Jeruſalem, Ergo, Rome is to keep the Order of Græcia or of Jeruſalem*: which conſequence I dare ſay will not down with her that takes upon her to be perpetual Dictatrix to all the Churches of the world.

But we ſhall let this paſs as impertinent to our purpoſe, neither is there need at any time to inſiſt much upon it; for it is ſufficiently witneſſed (ſaith Biſhop *Godwin*) by many Hiſtories without exception, that our Iſland of *Britain* received the Faith of Chriſt, even in the firſt infancy of the Church, from *Jeruſalem*. That which is now before us is to make

make manifeſt the folly of theſe Schiſmatical Objectours, who accuſe us of Superſtition in our Church-Service, becauſe, as they ſay, we received it from *Rome*. It would be too large a digreſsion here to undertake a Vindication of our Church in every particular that concerns this matter (enough hath been written thereof already by ſundry perſons both Learned and Godly whoſe works praiſe them in the gates) yet requiſite it is that ſomewhat be here added to wipe off that aſperſion before premiſed, which may be reduced to this Argument. Whatſoever Church hath received her forme of Divine-Service from *Rome*, is therein guilty of groſs Superſtition: But the Church of *England* hath received her form of Divine-Service from *Rome*: therefore is the Church of *England* in the form of Divine-Service guilty of groſs Superſtition.

We will not meddle with the propoſition of this argument, Let *Rome* plead for her ſelf againſt it: But as for the aſſumption we ſhall by clear and plain demonſtration prove that to be utterly falſe, both in reſpect of the times of old, as alſo of the later, ſince the Proteſtant Reformation.

And firſt, We may here by the way upon very good warrant affirm, that *Non fuit ſic ab initio*, It was not wont to be thus with *England* in the times of old, *viz.* To follow *Rome* in the forme of Divine Service. The reaſon of our confidence herein, we have from that venerable Authour our Country-man before mentioned, who is by all parties acknowledged to be a faithful Witneſs worthy of an high eſteem in the Church, Hee I ſay in his Eccleſiaſtical Hiſtory informes us, that the Church of this Iſland of *Britain* well near until ſeven hundred years after Chriſt, in the keeping of *Eaſter*-day and manner of Baptiſing, followed the order of the *Greek* Church, without any regard therein had to the Church of *Rome*. And when *Auſtin* that imperious Monk was ſent hither from *Rome*, here were ſaith *Bede* at that time one Arch-Biſhop, ſeven Biſhops, and one and twenty hundred holy and religious Monks about *Bangor*, who lived by the labour of their own hands, the Countrey being for the moſt part Heatheniſh, and as he further avoucheth, *plures viri doctiſſimi*, many moe great learned men that utterly refuſed to receive any *Roman* orders or cuſtomes from the ſaid *Auſtin* in the Service of God, though he urged them thereunto by many terrible threats. Again Sain *Gregory* being then Biſhop of *Rome*, of whom it is ſaid, none of all his ſucceſſours

Beda *lib.* 3 *cap.* 25.

Lib. 2. *cap.* 2.

were for Holineſs and Learning worthy to be compared with him, when he had ſent this *Auſtin* hither to preach the Goſpel he gave him his inſtructions in this manner. *Where you finde any thing that ſeemeth better to the Service of God then is in the Church of* Rome, *Chooſe you the ſame, and do your endeavour to bring into the* Engliſh *Church the beſt and choiceſt things, Chooſe out of many Churches, for things are not to be loved for the place ſake, but the place is to be loved for the things that are good.*

By theſe inſtances it may appear that this Church in thoſe dayes did not in their publick ſervice of God conform to the order of the Church of *Rome*, neither did that Church impoſe any ſuch order upon us.

In proceſs of time indeed it came to paſs that there were ſundry Orders came here into uſe, eſpecially that of *Sarum* compiled by *Oſmund* Earl of *Dorſet* and Biſhop of *Salisbury*, which continued for above five hundred years till the reign of *Edward* the ſixth. In all which time the *Romiſh* Superſtitions in Divine worſhip were too much obtruded upon the people of this Nation: But thoſe times of darkneſs are not within the verge of this Vindication.

But for our preſent Liturgy which hath been eſtabliſhed ſince the Reformation, that it ſhould be originally taken out of the ſaid Miſſal, and conſequently tranſmitted to us from *Rome* as they would make us believe, is clearly as manifeſt an Untruth, as that we have originally received our Religion from *Rome*. True it is that that breviary, as it is called, *ſecundum Salisburienſis Eccleſiæ uſum*, doth agree in ſome things with our Liturgy: But it will not therefore follow that our Liturgy is a poor puiſne extract taken out of it. Sober and diſcreet men would rather infer thereupon that our Liturgy, and as much of that *Popiſh* Portifory as is incorrupt, are taken out of the Primitive Chriſtian Liturgies, which were devoutly uſed in ſeveral Churches perſecuted for the faith of Chriſt long before any *Romiſh* Superſtitions were in Being; whereunto if there be with us a holy deſire of Conformity to ſhew that we are in communion and fellowſhip with that poor perſecuted Church of old, that was valiant for the Truth, reſiſting the enemies of Chriſt even unto bloud, and upon whoſe unwearied labours and ſufferings we are happily entred, What offenſe is it?

Now that our Liturgy is ſuch we might alledge the faithfulneſs of the

the Compilers of it, who according to the truſt repoſed in them (as maſter *Fox* reports it in his Martyrology) had in this important buſineſs as well an eye and reſpect unto the moſt ſincere and pure Chriſtian Religion taught by the Holy Scriptures, as alſo to the uſages of the Primitive Church; which the Act of Parliament made for the Confirmation of it, atteſteth in theſe words, *The Common Prayer eſtabliſhed by Law in* England *is agreeable to the word of God, and the Primitive Church*: And as the King, a Zealous and Religious Prince to ſatisfie ſome of his mutinous Subjects about it, ſaith, *It is altered from that the Popes of* Rome *for their lucre brought it unto.*

5. & 6. of Ed. 6. c. 1.

But it may be this will not be accounted argumentative with our techy Opponents (though the faithfulneſs of ſome of thoſe very Perſons is by them oftentimes propoſed unto us for our imitation) We ſhall therefore here produce ſomewhat that is more convincing. And firſt that we may ſee it is no new thing to follow the example of the Primitive times in the forms of Divine worſhip, let an inſtance be conſidered by us out of *Euſebius*, an Authour of good account as he is well known in all the Churches. This *Euſebius* having taken notice of what *Philo* the *Jew*, who lived in the dayes of *Claudius Caſar* above 200 years before him, had obſerved in the religious Exerciſes of the Chriſtians in his time about *Alexandria*, where Saint *Mark* had then newly conſtituted a Church, how they in their Σεμνεῖον, a place ſet apart and dedicated to Holy uſes, devoted themſelves with marvellous auſterity to the Service of God, which they celebrated with a certain Order and form peculiar unto them, and with what Gravity and reverence they ſang their ſpiritual Songs and Hymns of all ſorts of tunes, He I ſay noting theſe obſervations of *Philo*, addeth thereupon *Quæ etiamnum apud nos durant*, which devout Order of religious exerciſe is in uſe amongſt us to this very day, *Et præcipuè circa ſalutaris Domini Paſſionis Feſtum diem in jejuniis*, &c. eſpecially thoſe which we uſe upon the Solemn day of the Lords Paſſion: yea the very Hymns themſelves, and the manner of their ſinging, *Euſebius* ſaith, *A nobis recitari ſolebant*, we our ſelves have been accuſtomed to recite in our Church-Aſſemblies. Much more to this purpoſe is written in the ſaid Hiſtory.

Eccl. Hiſt. lib. 2. cap. 17.

Omnis generis metrorum & carminum rythmis. Uno cum rythmo pſallente, reliqui quiete auſcultantes, poſteriores hymnorum partes ad extremum una decantent.

But from hence we may infer, Firſt, that the Chriſtians in the pureſt Primitive times had places ſet apart for divine worſhip, which were reſerved onely for that uſe. Secondly, That they had their

Forms of Divine worſhip when they met together in thoſe places. Thirdly that there were ſome ſpecial times of the year as appears by the inſtance of our Saviours Paſſion wherein they had their Forms proper for thoſe times. Fourthly (which is the cauſe of the inſerting of this Story) the manner of their worſhipping God, and the very ſubject matter of their Forms were taken up and continued by the Church in the following ages.

Furthermore it will be requiſite that an apologie be premiſed and admitted, which is this, It is not to be expected that the whole Frame of our Liturgy ſhould be found in thoſe Hiſtorians and others that have written of the Church in the Primitive times. The diſpenſations of Gods providence towards his people are much varied now from thoſe of old, and therefore we are not obliged preciſely to follow their exemplar in the whole Form of any of their Liturgies, but are to make our Supplications according to the preſent ſtate and exigency of the Church wherein we are concern'd. They prayed heretofore *pro mora finis*, That the final conſummation of all things might be deferred, becauſe, as it is ſuppoſed, they were afraid to come under the tyranny of Antichriſt, which they knew would make havock of the Church in the laſt dayes. But we on the contrary have reaſon to pray, That the end may be haſtned that ſo Antichriſt may be deſtroyed.

If therefore we can finde that that ſpirit of devotion which we uſe in our Liturgy in the order of Prayers, Pſalms, Leſſons, Collects, Letany, Verſicles, Reſponds, *&c.* be the ſame with that of the antient Churches before Rome uſurp'd Authority over the Churches, and that in their Eccleſiaſtick Miniſtrations there be (*ſparſim*) found ſome of the ſame expreſs terms which we uſe in ours, I hope we ſhall not be far from giving a clear teſtimony in this matter.

As for reading the holy Scriptures and ſinging of Pſalms, no man can deny that we therein do conform to the practice of all Churches ever ſince the beginning. And for our Collects this we ſhall ſay of them, When the order of *Sarum* (which probably was the ancienteſt wherein there was a compliancy with Romiſh Superſtitions) when I ſay that was firſt framed by that *Oſmund* aforeſaid, the Tradition that was then generally received concerning ſome forms of Prayer that were derived from Primitive Liturgies was the leſs regarded, and ſo might be ſwallowed up by time, becauſe they were in that *Ordinale* collected

collected together, and brought thereby into Common and Publick uſe; whence it came to paſſe that the Collects of it, which we have gathered into our Liturgy, though according to the ſignificancy of the term, it is like they were collected from the Catholick Prayers of the Primitive Church, yet have no certain *Conſtat* for them that they were all of ſuch venerable Antiquity. Howſoever the matter of them being ſound and Catholick, and becauſe it is not to be imagined that one *Oſmund* though an Earl and a Biſhop ſhould be generally owned for *Os mundi*, the Speaker to the whole Church in the Liturgy of it, we may ſafely affirm that the ſaid Collects are of the ſame pure primitive Original with the reſt of our Church-Service.

The form of Letany, in the next place, which is moſt cavill'd at, was ordered by Saint *Gregory*, while *Rome* continued in the ſtate of innocency to be uſed in the Church of *Sicily* without intermiſſion upon the fourth and ſixth dayes of every week, which our Liturgy, in a conformity thereunto, enjoyneth to be ſaid or ſung upon the ſame dayes, *viz.* Wedneſdayes and Fridayes. And Saint *Ambroſe* who was above two hundred years before him ſaith, That this form of publick devotion in the Church, for the ſubſtance of it, was ſo generally obſerved, *Ut nulla pars mundi ſit in qua hujuſmodi orationes non celebrentur à populis Chriſtianis*, That there was no part of the world, where theſe Prayers were not uſed in Chriſtian Aſſemblies, *Non ſolum pro Sanctis & in Chriſto regeneratis, ſed etiam pro omnibus infidelibus & inimicis crucis Chriſti, pro omnibus Idolorum cultoribus, pro hæreticis & ſchiſmaticis*, &c. Even as we do at this day in our Letany, not onely praying that God would be pleaſed *to bleſs and keep all his people*, but that he would *bring into the way of Truth all ſuch as have erred and are deceived.*

Lib. 9. Indict. 4. Epi. 45.

Lib 1. De vocatione Gentium.

Our Verſicles and Reſponds we oftentimes meet with in Primitive Liturgies. E. g *The Lord be with you, And with thy Spirit.*
Lord have mercy upon us, Chriſt have mercy upon us, &c.
Lift up your hearts, We lift them up unto the Lord.
Let us give thanks unto the Lord, It is meet and right ſo to do, &c. Thus ſaith Saint *Chryſoſtome*, The Prieſt in the holy Miniſtration ſpeaks unto the people, and the people unto the Prieſt to quicken their devotion and to teſtifie their unanimity in the Service of God.

In 2. ad Cor. Hom. 18.

Neither is our Alternate ſinging, though it be not enjoyned in our Liturgy, without good warrant from that Antiquity which we ought to

to reverence. *Theodoret* writeth that *Davids* Pſalms were ſung in the Church of *Antioch* by the Quire of Singers, one ſide anſwering the other in their ſinging. Which order it ſeems beginning there, as the Appellative title of Chriſtian did, *Ad fines orbis terrarum tandem pervenit*, ſaith he, *was at length ſpread over the world.* And this ſaith *Sozomen* wrought marvellouſly upon *Theodoſius*, diverting him from his intended purpoſe of deſtroying the Citizens of *Antioch*, becauſe of ſome contempts wh they had put upon him: For, as the ſaid Hiſtorian relates it, they, fearing the Emperours diſpleaſure, repented them of what they had done againſt him, much bewailing their near approaching ruine, and having prevailed with *Flavianus* their Biſhop to intercede for them, took this courſe according to his directions, Some of them when the Emperour ſat at his table came into his preſence ſinging Pſalms after the manner of *Antioch*, that is, *Antiphonicωs*, one anſwering the other, wherewith the Emperour, being a religious Prince, was ſo taken, that he let go his anger, was reconciled to their City, *& Phialam quam manu tenebat lachrymis obortis irrigavit, The Cup which he held in his hand he watered with his tears, and ſo mingled his drink with weeping.*

Lib. 2 cap. 14.

Act. 11. 26.

Lib. 7. cap. 23.

In fine, This manner of Antiphone in the Church was ſaith *Socrates* occaſioned firſt by a viſion of Angels which *Ignatius* Biſhop of *Antioch* that faithful ſervant of Jeſus Chriſt, who had been converſant with the Apoſtles, had preſented unto him, whom he heard lauding the bleſſed Trinity with Reſponſory Hymns, the Pattern whereof he commended to that Church to be ever after obſerved and practiſed by them, *Unde & ad omnes Eccleſias iſta traditio promanavit* (ſaith the Hiſtorian) *From whence alſo that order of ſinging went among all the Churches.*

Lib. 6. cap. 8.

Many more Inſtances might be produced to witneſs that our Liturgy is not of ſuch an upſtart Original, as to derive its Extraction from *Rome*, ſince by her Apoſtatizing ſhe hath chang'd her name into Babylon. But we muſt not *extra oleas vagari*, and theſe few may ſuffice to convince gain-ſayers of their falſe and uncharitable accuſation of our Church-Service, as that it is Superſtitious and Idolatrous, becauſe Popiſh and Babyloniſh; which is ſo unjuſt a calumniation that as it hath been obſerved, *There is not any one Proteſtant Divine of any note or eminency even among the Reformers of Religion, who did ever condemn our Service-Book of the leaſt point of Popery, but rather many among*

among them did highly commend it. Yea and Sir *Edward Cook* that Oracle of the Law of England, unto whom we have reaſon for his Gravity, Courage, and integrity in his place and calling (notwithſtanding all the oblatrations of Popiſh *Rabſhekah's* againſt him) to give ſome heed more then ordinary, He I ſay affirmeth with much confidence That *Pope Pius Quintus wrote unto Queen* Elizabeth *a letter about the tenth year of her Reign, offering to allow and ratifie the Engliſh Service-Book, if ſhe would accept it as from him, which ſhe refuſing to do, he did excommunicate her, and by his Bull roared out an Inhibition to all his party called Roman Catholicks, that they ſhould not from thenceforth go to any of our Churches, while the ſaid Service-Book was read, though to the hearing of our Sermons a Toleration was granted unto them.*

Such was P.R. *in his reckonings with Bp.* Morton *about Equivocation. The like is alſo a touched by* D. Ben. Carrier *in his letter to* K. James, *pag.* 126.

To conclude, Since the Primitive Pattern is thought fit next to the holy Scriptures to be a Standard for Church-Orders in the Service of God throughout the Chriſtian world, let our adverſaries and friends too, but conform unto it in ſuch a manner as we have done ſince we ſeparated from *Rome*, and I dare boldly ſay, we ſhall have no juſt cauſe in the ſight of God to charge one another with Superſtition.

And now that Imputation of Superſtition upon the account of our Liturgy, being, with as much brevity as the matter could well bear, yet ſufficiently, if not ſatisfactorily to our irrefragable opponents, removed, We ſhould undertake the vindication likewiſe of Epiſcopal Government, for that alſo is by our Objectours brought under the ſame Cenſure. But concerning this neither need there much be ſaid, it being abundantly cleared of late againſt thoſe that have openly profeſſed themſelves enemies to that Government. We ſhall not here repeat the Arguments that have been uſed in the behalf of Epiſcopacy, (ſuch an unſipid *crambe* muſt needs be nauſeous, unacceptable, and to no purpoſe) let all that are yet unſatisfied in that point read over and peruſe his late Majeſties Arguing about it with thoſe Miniſters that attended the Commiſſioners of Parl. at the Treaty in the Iſle of Wight, and if they be diſpoſed to a temper of accepting Reaſon, they will finde cauſe enough to alter their judgement. Once, thoſe very Miniſters were ſo farre convinced thereby, that though they were very ſhy and unwilling to diſcover their mindes in a matter of ſo great and neceſſary conſequence, as to give his Majeſty ſatisfaction in thoſe three

M. Marſhall. *M.* Caryll *M.* Vines. *M.* Seaman

1 *Whether there be a certain Form of Government left by Christ or his Apostles to be observed by all Christian Churches?*

2 *Whether it bind perpetually, or be upon occasion alterable in whole or in part?*

3 *Whether that certain Form of Government be the Episcopal, Presbyterian, or some other differing from them both?* *Tit.* 1 5. 7.

three *Queries* which he propounded unto them concerning Church-Government, pretending that the whole volume of Ecclesiastical Polity was contained therein, yet they could not but acknowledge the remarkable Learning of his Reply, *which was clothed*, as they write, *with a singular elegancy of stile, wishing that such a Pen in the hand of such Abilities might ever be employed in a Subject worthy of it.*

Yet because it will be expected that somewhat be here also said in answer to this part of the before-mentioned objection, Let us take into consideration the main Argument that is used against Episcopacy, and with a refutation of it put an end to this Controversie.

That which is chiefly insisted upon by our Anti-episcopal men is the Identity of Denomination which they imagine the Scripture giveth to Bishops and Presbyters, from whence they will inferre the Identity of Office, *viz.* That Bishop and Presbyter are not distinguishable in any part of their Authority, which the Lord hath given them for the edification of the Church. A principal instance hereof they alledge out of the Text of the Apostle, *Tit.* 1. 5. 7. (upon which for brevities sake we will onely fix, and which being cleared will help us to interpret aright other places of Scripture of the like nature) The words are these, *For this cause left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee. For a Bishop must be blameless*, &c. In which place, say they, the Apostles reasoning were altogether invalid and inconsequent, if Presbyter and Bishop were not the same Office, as well as they have the same Name.

But how justly may it be here said *Bernardus non videt omnia*? These men that pretend to know more of the sense of the holy Ghost in Scripture then others, and are apt to censure all that are not of the same judgment with them, are not so omniscient, but that their brethren who come after them, may discern somewhat which they could not see. I shall therefore take the boldness to tell them my poor judgment concerning that Scripture, hoping that I may make use of my liberty, as they do of theirs. I know well it is no new Opinion that I am about to encounter with, but because our late Writers do with a higher confidence then ordinary seem to abound in their sense concerning this matter, I shall endeavour their conviction.

And first I shall premise a Caution by the way, yielding in this Controversie as much as may be consistent with Truth. I do not undertake

take to produce any positive Precept from the holy Ghost in this place for the establishment of Episcopacy in the Church: it is enough to shew that a Divine Approbation is given of it, in describing the qualification of the persons that are to employed in such an Office distinct from that of a Presbyter, together with their superiority over Presbyters, and how they are to exercise their power in the several parts thereof, *viz.* Ordination and Jurisdiction. Which Divine Approbation if we can here finde, as I doubt not we shall, I hope it will be acknowledged by all to be Tant-amount to a Divine Institution. And though it have not any positive Appointment in Scripture, but is onely glanced at in some certain places; yet that should not create any scruple in the mindes of any about it, no more then some points of Faith, which we freely profess, are scrupled by us, though we finde them not expressly commanded in the written Word. Is it meet for any to say unto God, What doest thou? Who alas among us hath known the minde of the Lord? Or who hath been his Counsellour, to know fully the reason why he doth in such a manner issue out his Precepts? Are not Clouds and thick Darkness set about the Pavilion of God? Let not silly man then dare to remove them. It would far better become us to keep our distance, and to be wise according to sobriety, then to arraign the pure word of Truth before the bar of our corrupt reason; or to call the holy Spirit of God to account, for not giving full satisfaction (forsooth) to our fooliſh expectation. What if Christ, being willing to make his Regal Power the more known to the world, would onely give some small intimation of his will concerning this matter (as he hath done of sundry other things, which we need not here mention) to try the spirits of men, whether they would thereby be subject unto him or no? It is ordinary we know with the Princes of the earth to deal thus with their Subjects, by a look or a glance of the eye, or by a word of the mouth though uttered in an oblique way, to give notice of their further intentions, so to search into and finde out the Loyalty and ready affections of those about them: And shall Jesus Christ be denyed this liberty?

This being premised, let us now come to inquire out the meaning of the Apostle in the afore-cited place, and see whether or no his words will allow of such an Identity between Bishop and Presbyter, as hath been commonly conceived; or rather, try whether by deduction we can prove from thence the Divine Right of Episcopacy, which

is ſo much contradicted in theſe days, onely let prejudice be forborn till ſuch time as we have put an end to this controverſie.

Firſt it cannot be denied that the Apoſtle writeth to *Titus*, as to one, with whom he had entruſted the ſole inſpection of that large and ſpacious Iſland (an iſland containing in it an hundred Cities called therefore *Hecatompolis*) wherein his appointed work was, Not to gather a Church by converting the inhabitants thereof from their Paganiſme and Judaiſme to the faith of the Goſpel; but the manner of governing a Church which was already gathered, was preſcribed unto him: And this is by the Apoſtle branched out into two things, *viz. Setting in order things that were amiſs or wanting*, or as it is rendred by ſome (according to the original word here Ἐπιδιορθώσῃ correcting diſorders, and *Ordaining Miniſters*, both which plainly argue Epiſcopal authority; for no ſingle Presbyter was ever allowed even by our Anti-epiſcopal men to manage ſuch a power: Now as according to the Apoſtles word, *Heb.* 7. 7. *The leſs is bleſſed of the better*, ſo muſt the correction of what is amiſs, and the power of conferring an Eccleſiaſtical office upon any be in a Superiour alſo.

I know well what is uſually objected here, *viz.* That *Titus* was an Evangeliſt, that is, ſay ſome, an Aſſiſtant to the Apoſtle in his peregrinations among the Churches, and therefore was endowed with an extraordinary power, inſomuch that his office was not capable of a Succeſſion. My anſwer hereto is this, It is granted that *Titus* for ſome time removed from place to place with the Apoſtle, as the exigency of his work required, one while at *Jeruſalem*, another while at *Crete*, from thence to *Nicopolis* he is ordered by the Apoſtle to come unto him; after that he is ſent to *Corinth*, from whence he is expected at *Troas*, and met with *Paul* in *Macedonia*, whence he is ſent again to *Corinth*, &c. as ſome have traced him in his ſeveral Stages: Yet nevertheleſs though he was ſuch a temporary Itinerant with the Apoſtle, and (if they will needs have it ſo) though he executed the office of an Evangeliſt in ſo doing, It followeth not that his firſt Commiſſion for *Crete* was thereby revoked, But that he did the office of an Evangeliſt while he attended the Apoſtle, may be granted, as he did while he was reſident in *Crete*, that is, by labouring in the Word and Doctrine. For after all that can be ſaid, other Evangeliſt *Titus* never was, nor can he ever be proved to be. Add hereunto, Neither can it be found that ever *Titus* had ſuch a peculiar charge given unto him in any

any of thoſe places, where he either accompanied the Apoſtle, or was employed by him, as he had in *Crete*: For was he ever appointed to ſuch a work either in *Jeruſalem*, or in *Corinth*, or in *Macedonia*, or in *Dalmatia*, or in any place elſe beſides *Crete*? Surely it cannot be imagined but that theſe places might need the care and vigilancy of a *Titus* as well as that to which he was conſign'd. If therefore ſuch an office of Government fixed upon one perſon, in one place, over a numerous Clergie, was for the advancement of the Goſpel, of ſuch neceſſity in the dayes of the Apoſtles, who were not at all wanting in the diſcharge of their duty, without all contradiction it is at leaſt as neceſſary now, unleſs we will ſay that the care of the Churches well-fare was confin'd unto thoſe Primitive Times, and not to be extended to after-ages.

All which conſidered, It is more then probable that the Apoſtle did devolve a power upon *Titus*, not of an Evangeliſt in the late upſtart ſenſe, but that which is indeed Epiſcopal, ſuperiour to that of an ordinary Presbyter, and not onely ſo, but that this was to be a preſident for the Government of the Churches to the end of the world.

Eſpecially when we look upon the reaſon which the Apoſtle annexeth to the ſeventh verſe in theſe words, *For a Biſhop muſt be blameleſs*, &c. Which for my part I conceive to be the ground of the Apoſtles own act in leaving *Titus* at *Crete* for the ends and purpoſes there premiſed (knowing him to be a fit inſtrument for ſuch a weighty employment) and not at all to ſhew the qualification of the perſons whom he ſhould ordain, as it hath been commonly underſtood. Such qualification the Apoſtle had deſcribed in the ſixth verſe, ſaying, *If any be blameleſs*, that is, as a late Writer gloſſeth upon it, approved by the teſtimony of the Church to be under no ſcandalous ſin, *The husband of one wife*, that is, One who lives not with a ſecond wife after putting away the firſt, *Having faithful children*, that is, ſuch (if he have any) as have all received the Faith. (For if he bring not up his own children to be Chriſtian, what hope is there that he will be fit to convert others?) *Not accuſed of riot or unruly*, that is, who live temperately and regularly: Meaning that *Titus* ſhould not ordain any, but thoſe that are thus qualified in reſpect of their own vertuous living, & the Chriſtian education of their children: But now if he ſhould again in the ſeventh verſe repeat the ſame qualification of unblameableneſs, as referring to the ſame perſons, his words would border too much

upon an uncomely tautology, which was never incident to that ſpirit by which he wrote.

As I ſaid therefore before, ſo I ſay again, when the *Apoſtle* had declared how the perſons ſhould be qualified, whom *Titus* ſhould ordain, he proceedeth to give *Titus* himſelf a reaſon, implying withal the juſtification of his own Act, why he left him in *Crete* about ſuch an important buſineſs as to correct diſorders, and to ordain Elders. *For* ſaith he, *A Biſhop* (that is, one who muſt be employed in theſe things) *muſt be* (as I have found thee to be) *blameleſs as the ſteward of God, not ſelf-willed*, &c. Otherwiſe with what face can he lay hands upon any, looking for ſuch qualifications as are juſt and fit for ſuch offices, if they be wanting in himſelf? Or how can he correct diſorders in others, if he himſelf be blame-worthy? Knowing therefore thee to be in all points fitted for this great work, I left thee in *Crete*, &c.

So that the intent of the Apoſtle here plainly is this, partly to ſatisfie *Titus* concerning his leaving him there, as being for a purpoſe of an extrordinary concernment; but chiefly to ſhew the qualifications of the perſons to be employed in correcting and ordaining, upon whom he ſets an honourable mark of diſtinction for his works ſake, calling him BISHOP, whereas the perſons ordained, he had before diſtinguiſhed by a title proper to their office, calling them *Presbyters*. This is one interpretation of the Apoſtles meaning, which I humbly ſubmit to the judgement of the Church. It is clear without any wreſt or ambiguity, and upon which it plainly follows that Biſhop and Presbyter are not one and the ſame, but diſtinct in their offices; and it is hereby as plain likewiſe that the office of Biſhop diſtinct from that of a Presbyter, is of divine inſtitution.

If this ſenſe will not be allowed by our Opponents, as for my part I know not why it ſhould be rejected, Let them conſider a ſecond.

Whereas the Apoſtle ſaith, that *He left* Titus *in* Crete *to ordain Elders in every City*, ſhewing in the ſixth verſe how they ſhould be qualified, *viz. That they be blameleſs*, &c. And thereupon alledgeth his reaſon in the ſeventh verſe, *For a* BISHOP *muſt be blameleſs* &c. He implieth the great care that *Titus* ſhould have in ordaining Elders, becauſe from among them BISHOPS were to be choſen for the Government of the Churches, whom it concern'd in regard of their power and authority above all others to be blameleſs, as the

Stewards

Stewards of God, not ſelf-willed, *&c.* From whence I collect that the office of BISHOP and Presbyter are not one and the ſame.

Some Objections poſſibly will be made againſt this interpretation alſo; but let judicious and ſober-minded men judge whether they be of ſuch weight, ſo as to carry the Apoſtles ſenſe againſt it.

I confeſs great is the confidence that hath been built upon this imaginary Identity from whence hath ſprung much trouble to the Church of God: and none have exceeded therein ſo much above meaſure, as thoſe perſons, who with a ſtrange kinde of affectation called themſelves by that Uncouth name of *Smectymnuus*; For they led on with this Errour, that BISHOP and *Presbyter* are one and the ſame, take upon them to tax the Apoſtles reaſoning as inconſequential, and his demand as they call it, Unjuſt, unleſs he ſubſcribe to their opinion; Which cenſure they are likewiſe pleaſed to ſtretch out further by a ſimilitude according to their fancy: *If a Chancellour*, ſay they, *in one of our Univerſities ſhould give order to his Vice-Chancellour to admit none to the degree of a Bachelour in arts, but ſuch as were able to preach, or keep a Divinity-Act, for Bachelours in Divinity muſt be ſo, what reaſon or equity were in this? So if* Paul *leaving* Titus *in* Crete *ſhould give order to him, not to admit any to be an Elder, but one thus and thus qualified, becauſe a Biſhop muſt be ſo, Had a Biſhop been an Order or Calling diſtinct from or ſuperiour to a Presbyter, and not the ſame, this had been no more rational or equal then the former.* Thus They. But the ſenſe of the Apoſtle being rendred as before (which for ought that I can ſee may very well be ſo) Their ſimilitude, or ſomewhat alike unto it, may be retorted upon them in this manner, If a Chancellour in one of our Univerſities ſhould give order to his Vice-Chancellour to admit none to the degree of a Bachelour in Divinity, but ſuch as were learned in the Scriptures, of good report, and of a grave and ſober converſation, for Doctours in Divinity (who are to be taken out of that lower degree) muſt be ſo, there would be both reaſon and equity in ſuch a Command; ſo when the Apoſtle gives order to *Titus* not to admit any to be a Presbyter, but one that is blameleſs, becauſe a BISHOP who is to be choſen out of the Presbytery muſt be ſo, I hope the Divine ſpirit of this *Doctor gentium* may paſs without control, and not have an imputation of irrationality any more put upon him, though it be affirmed (as the truth is) that the office of

of a BISHOP is here diſtinguiſhed by him from that of a *Presbyter*, and made Superiour unto it.

Let none now think of me that becauſe of this my free manner of writing, I have deſign'd thereby to make way for a *Polemical* diſpute with ſome perſons of note that are contrary minded in this caſe, they would miſtake me much that ſhould judge ſo of me: I am not willing to be reckoned among the diſputers of this world, And I do confeſs my ſelf the unfitteſt of many upon ſundry accounts for ſuch an undertaking: beſides there hath been too much wrangling already among us, Animoſities have encreaſed to the great decay of brotherly-Love in the management of this controverſy. occaſioned chiefly by this pretended Identity. *Jam.* 1.20 But *the wrath of man*, ſaith the Apoſtle, *worketh not the Righteouſneſs of God:* And what have all the *Jehu*-like ſallies, and furious heats of the adverſaries of Epiſcopacy at length produced, What I ſay whereby Gods name may be honoured, or his Church edified? Is not the ſhame of their nakedneſs made bare to the view of all men? Oh that God would now give repentance unto all thoſe that are conſcious to themſelves of a guilt herein.

Even thoſe very perſons that I mentioned before, who were the Ring leaders in this difference, have reaſon ſadly to lay it to heart, if they be yet living, who had they but followed that Counſel themſelves which they gave unto that Reverend BISHOP with whom they did contend, their offenſe had not been ſo great, *viz. To have written more cautiouſly, and to have given leſs ſcope to their luxuriant pen*; for as they did let it run into cauſeleſs aggravations, it did certainly bring too great a ſcandal upon Religion, and made good their adverſaries charge againſt them. But ſince things that are paſt cannot be wholly recalled, Oh that they would give glory to God in confeſſing their Errour, and endeavour to repair again thoſe breaches which their inadvertency hath made, by a publick retractation. They are men that pretend much to tenderneſs of Conſcience, and therefore I preſume are not of that proud Cardinal's ſpirit, who confeſſed there was need enough to reform the abuſes of the *Romiſh*-Church, but he could not endure that *Luther* a poor beggarly Friar (as he call'd him) ſhould give the firſt Onſet unto it: I hope better things of theſe men, as to this caſe, in their capacity, and that they will not diſdain for this once to receive a word of Exhortation from one that is leaſt eſteemed

eſteemed in the Church; becauſe they know well, that the more inconſiderable the perſon is, as to his outward eſtate, that gives them an advice of ſuch concernment as this, they may the more magnifie God's name in a ready conſenting thereunto.

But to return to our purpoſe, I have here offered my conceptionsin the expounding of this Scripture, which hath been ſo much controverted of late, humbly preſenting them to the judgment of the Church, not knowing that ever yet any expoſitour Antient or Modern hath rendred the ſenſe of it ſo before. If the glory of God may hereby be advanced, and the Churches peace promoted, I have my aime, and it ſhall be the Crown of my rejoycing to my dying day. But as to the Objection that hath thus let out my thoughts ſo far towards this ſubject, I will be confident that either of theſe interpretations that are here given, will ſooner be received by thoſe that are wiſe and moderate, then our adverſaries wreſt which hath hitherto created ſo much trouble unto us.

The reſult will be this. Epiſcopal Government is warranted by the word of God, therefore it is no ſuperſtition to have it reeſtabliſhed in our Church, nor no tranſgreſſion of the Law of Chriſt, to yeild ſubjection unto it.

And now to finiſh this matter: whereas there hath been a Cry made, Away with Superſtition and Away with Idolatry, Away with Liturgy and Away with Biſhops, we may clearly ſee by what is here written, that this clamour is altogether cauſeleſs. Poor people that are thus woſully deluded, the Lord pitie them, and the Lord forgive them, for they know not what they ſay. Much more reaſon ſurely is there to cry out with a ſhout, Bleſſed be God for Liturgy and Epiſcopacy, whereby we are now really and in truth delivered out of *Babylon*.

Admit that our Liturgy be found in the manner of ſome expreſſions and tranſlation of it, fit to be changed, for the reaſons of expediency and condeſcenſion, (wherein nevertheleſs we are for the churches ſake to ſubmit to the wiſdom of thoſe in whoſe power it is, to order that change) yet as it is, conſidering the woful effects which the want of it hath produced, and in regard of the reaſons before ſpecified, it will well become all that fear God heartily to rejoyce at its Reſtauration.

Admit alſo (which yet without contradicting the Holy Ghoſt cannot

not be granted) that Epiſcopacy were as bad in its own nature, as Schiſmaticks would make it: yet it muſt be acknowledged to be far better then that Anarchy in the Church, which was projected by the late Sect of Over-turners for their own ſiniſter ends: But it is now manifeſt that this deſpiſed, perſecuted Epiſcopacy, is not an humane Eccleſiaſtical ordinance but Divine, and therefore it is that Government under which we may have the greateſt confidence that Religion may flouriſh, and our ſouls may proſper. Eſpecially when we look upon thoſe grave and reverend perſons, who are preferred to that office and charge, and finde them, according to his gracious MAJESTIES Declaration, men of learning, virtue and piety, ſuch of whom the world is not worthy, if it ſhould ſtill perſiſt in enmity againſt them. I name none, for by their works and by their ſufferings you may know them. Onely let that free and faithful Speech uttered in a Sermon before his Majeſty that now is (whom God long preſerve) at the time of his Coronation, ſhew what manner of ſpirit a Biſhop may be of when he is employed in his Maſters buſineſs in preaching the Goſpel, which was this, *Thoſe perſons* (meaning Kings and Princes) *that can be puniſhed by none but God, ſhall be ſure to be moſt ſeverely puniſhed by God, if becauſe they can be puniſhed by none but him, they preſume the more to ſin againſt him.*

Concerning Eccleſiaſtical affairs.

Apr. 23. 1661.

What a thunder clap is this to be rattled in the ears of a King when he is in the height of his temporal glory? Let any now, or all of that ſort of people, who are apt to cry out Away with Biſhops. but try a little their own ſpirits, and ſee whether at any time they have been, or can be more faithful in ſpeaking of Gods teſtimonies in ſuch an audience, and not be diſmayed. I ſay therefore again, Let not the people of this Nation any more be ſuch enemies to the Goſpel of Chriſt, and their own ſouls, as to ſay Away with Liturgy and Away with Epiſcopacy; rather we ſhould ſay

Away with Schiſme and that virulency of ſpirit which hath too much prevailed upon us in theſe later times, againſt thoſe things that are ſo conſonant to the holy Scriptures.

Away with pride, which we have experimentally found to be the Mother of contention, and the fore-runner of confuſion, whoſe ſwellings of late with ſcorn and contempt have ſuperabounded, Her Children pretending to tread down the pride of others, have with the faces of *Sodom* and *Gomorrah* done it with a greater pride.

*Pro.*13.10 *Pro.*16.18

Away

Away with hypocriſy and diſſembling holineſs which hath ever been accounted a double iniquity. It is the beſt ſervant the Devil hath, and ſhall have anſwerable wages above all the reſt. This is that Croco- *Mat.* 24. 51
dile that could weepe and houle, when it had a deſign to deſtroy and ſwallow us up quick, That *Jezebel* that could proclaim a faſt when ſhe projected cruelty and oppreſſion, That Phariſee that could make long prayers, when poor Widows and Orphans houſes were at the end of his devotion, That Judas that would kiſs and betray in the ſame breath, cry All hail, and in the very inſtant ſmite under the fift rib, therefore Away with it.

Away with ſelf-ſeeking that hath cramb'd the bags and fill'd the coffers of covetous earth-worms with the ruines of their Country.

Away with Hereſie and Blaſphemy, The one cuts the throat of truth, which ſhould be dearer unto us then our lives, And the other flies in the face of God Almighty, and bids defiance againſt Heaven, Both which I dare ſay have a deeper place in Hell then Superſtition, yet both of them rode circuit about this Nation, while it ſtood un-Churched by our diviſions, and unkinged by our ſins.

Away with that Image of Jealouſie, that Anti-Catholick and Anti-Chriſtian Toleration, which for politick ends and purpoſes hath cunningly yet moſt profanely been cryed up as the common intereſt of *Sion* that God takes care of, as if an abomination of deſolation were now become the Churches glory, And the way to preſerve truth in its purity were to blend it with Errour. Had this curſed project continued as it began, well might that Machiavellian principle in time have paſſed for ſound doctrine, *viz.* That all ſhall be ſaved in their own Religion, though the Church of this Kingdom would (as it was once ſaid) ſooner have become the Devils dancing-ſchole then Gods Temple. In the mean time thoſe poor Superſtitious Malignants that durſt ſhew themſelves in the behalf of Liturgy and Epiſcopacy muſt be ſure above others to be exempted from this indulgence, and ſo left to periſh without any remedy: doubtleſs this juggling did rouſe up the jealouſie of the Almighty, and therefore it was high time to ſend it packing.

Away with Irreverence, Profaneſs, Looſeneſs, Sordidneſs in the Service of the Holy and Dreadful God, which in the judgement of all that are truely pious is far worſe then that other extreme of overmuch Curioſity and Superſtition, This in ſome kinde preſerv-

ing, ſupporting, exalting Religion, The other defacing, ſuppreſſing, trampling upon it.

Jud. v. 8. Finally, Away with *Deſpiſing Dominion, and ſpeaking evil of Dignities*, which Saint *Jude* condemneth v. 8. that is, as it is probable by the purport of his Epiſtle, ſuch dominion and ſuch dignities as were then ſettled in the Church, againſt which *Diotrephes*, and his crew would be ſtill carping, or as it is v. 19. *Separate themſelves*. Upon which deſpiſers the ſame Apoſtle pronounceth Gods vengeance, which

Jud. v 2. hath a meaſure reaching even to all thoſe who are this day guilty of the ſame ſin; *Wo unto them*, ſaith he, *they have gone in the way of Kain*, perſecuting Chriſts ſervants becauſe they are preferred and accepted before them, even as *Cain* did his brother *Abel*, *And ran greedily after the errour of* Balaam *for reward*, pouring out their curſes upon the poor Church of God in hope to enrich themſelves by the ſpoils of it, *And periſh in the gain ſaying of* Corah, Their contempt of and inſurrection againſt Church-Governours, ſhall ſuddenly bring certain ruine upon them, as the like ſin did on *Korah* and his Complices, therefore Away with it.

Biſhop Andrews *thus argueth, No man could periſh in the gainſaying of* Korah, *under the Goſpel (which St.* Jude *ſaith they may) if there were not a ſuperiority in the Clergy; for* Korahs *mutiny was becauſe he might not be equal to* Aaron, *appointed his ſuperiour by God.* Num. 16. 10.

Laſtly, Away with that evil ſpirit of Rebellion againſt Regal Authority which eminently poſſeſſed that decemvirate of Traitours who have been juſtly executed for their Treaſon; A Spirit that appeared like an Angel of Light, but proved as black and ugly as any that came out of the bottomleſs pit; A Spirit that hath brought ſuch a ſtench and ſmoke with it, that the Sun and the Aire of the Goſpel is even darkned thereby: Yea, let all Ages be examined, there ſhall never be found in any Nation ſuch a black vaile drawn over the face of true Religion, ſince it was eſtabliſhed in the World, as hath been by the treachery of thoſe Perſons that were faſcinated with this Spirit: When a Chriſtian Prince, as well deſerving of the Church as ever any that ſat upon a throne, the moſt able Protectour of the Proteſtant Profeſſion, hath, under a pretence of Religion, been barbarouſly murdered by them, and made a prey to their ambitious luſts and impious deſignes. Yet theſe are the men whoſe example our objectours propoſe as a pattern of courage and conſtancy for their imitation. If indeed to encourage themſelves in an evil matter, ſo as not to be terrified in the proſecution of it by the approaches of death, and their appearance before the great God, hath made them fit to be exemplary to thoſe that undertake to be their Advocates, let them be canonized

nized for Saints, whom the World not onely Chriſtian but Heathen hath hitherto abhorred as bloud-thirſty and deceitful men: But ſo long as the Word and Statute-law of the moſt high God is in force, and remains unretracted, it is not their conſtancy in their treaſon to the death, nor their ſmooth language, how ſpiritual ſoever it ſeemed to be, wherewith they left the World, that ſhall come up in remembrance before God at the laſt day to their comfort, if they died in the juſtification of that guilt, for which they were condemned. No unclean thing, ſaith the Holy Ghoſt, muſt enter in to Heaven, And amongſt all pollutions, that of bloud upon the conſcience is in the ſight of God moſt filthy.

True it is, they neglected the body (to uſe the Apoſtles word) but what advantage will that be to them, if they likewiſe neglected the ſoul? Hiſtory will tell us, it is no newes to hear of a reſolved obſtination and obſtirmation of mind in the ſuffering of death. There was *Attilius Regulus*, and *Cato Utiecnſis*, and *Anaxarchus*, and many more, who for their Countreys ſake or ſome ſuch worldly reſpect, have been very prodigal of their lives, Some of them with admirable patience contented to endure moſt exquiſite torments: Of them we may ſay in the words of our Saviour, they had their reward, Their higheſt aime was to be reckoned good Patriots, or men of valour, and accordingly hath fame fixt upon them a marke of renown to this very day. But what reward ſhall be given unto theſe, who cannot be reputed, by any that are rational, fit to triumph in their death upon any honeſt account in the leaſt degree What I ſay ſhall be done unto ſuch falſe tongues and falſe hearts and hands full of bloud? We muſt leave the determination thereof to the righteous judge, who will render to every man according to his doings.

Tunde, tunde *Anaxarchi* ſellem, non enim tundis *Anaxarchum*.

We ſhould not I confeſs have thus ſtept aſide to make this rehearſal of the flagitious wickedneſs of ſuch unworthy perſons, whoſe memory will be odious to all Generations, had it not been neceſſary to undeceive others who are prone to applaud and juſtifie them becauſe of their ſeeming fortitude at the time of their death. In which regard neither will it be amiſs to miniſter a little eye-ſalve to ſuch poor deluded people, that their eyes may be opened to ſee their folly, and to convince them by ſome clear demonſtrations of the falſehood of thoſe men, whom they ſo highly magnifie.

I called it a Seeming Fortitude which theſe Traitors ſhewed at their

death, and well I might, For notwithſtanding all the vainglorious flouriſhes of holineſs and conſtant perſeverance in their Cauſe, reall it could not be: Beſides the failing of virtue in it, which is eſſential to all true Fortitude, and which the very Heathen have judged to be inſeparable from it, inſomuch that they conceived there could be no Virtue without Fortitude, nor no Fortitude without Virtue. What conſtancy or Chriſtian fortitude could be in them, when after they perceived that the Law did take hold upon them to bring them to their condign puniſhment, they would then all on a ſudden pretend to an undantedneſs of ſpirit in their juſtification, whereas ſome few dayes beſore, while they were upon their Trial, the greateſt number of them did ſue for mercy, pretending a claim to his Majeſties pardon, which muſt needs carry with it an Implicite acknowledgment of guilt.

Plutarchus *in vita* Coriolani.

With what face could *Axtell* at his death make his boaſt of the Cauſe, profeſſing that if he had a thouſand lives he could lay them all down for it, when at his tryal (as he ſaid) *he had endeavoured to obtain the mercy and favour of his Majeſty*? And that when ſome witneſſed againſt him, that he did beat the ſouldiers, becauſe they did not at his bidding, cry out againſt the King for juſtice and execution, he ſhifted it off thus, ſaying, That it was more probable, becauſe they did cry out for juſtice and execution, he did therefore ſtrike them, uſing theſe words, *I'll Juſtice you, I'll Execution ye.*

And what conſtancy did appear in *Cook*, the moſt zealous of them all, when the words he uttered at his death contradicted his pleadings at his tryal for his life, as the book ſet forth with too partial a reſpect unto him doth relate? At his death he expreſt himſelf in this manner, *I am ſatisfied that the Cauſe* (that is, that which was maintained againſt the King) *is the moſt noble and glorious Cauſe that hath been agitated for God and Chriſt ſince the Apoſtolical times, Such a Cauſe that the Martyrs would gladly come again to ſuffer for, if they might. And though too many object againſt me that of the Apoſtle,* 1 Pet. 4 15. *Let none of you ſuffer as a murtherer, yet I look upon it as a moſt noble and high act of Juſtice that our Story can parallel, And ſo far as I had a hand in it, never any one action in all my life comes to my minde with leſs regret or trouble of conſcience then that doth.* Now compare this with what was ſworn againſt him at his tryal, and thoſe excuſes and evaſions he then uſed to ſhift off his Charge: One of the witneſſes that appeared

Mr. Nat-ley.

appeared having been of his intimate acquaintance affirmed upon oath, That when he underſtood that the ſaid *Cook* was employed as a Solicitour againſt the King, he deſired him with tears to conſider the dangerous conſequences of ſuch a proceeding, and to deſiſt from it, whereunto his anſwer was this, *I acknowledge it is a very baſe buſineſs, but they put it upon me, and I cannot avoid it.* This being witneſſed againſt him at his trial, he had not ſo much confidence then as to deny it. Whereby it ſeems that one while he accounted it a very baſe buſineſs, another while after he had gotten preferment by it, it was the moſt Noble and Glorious Act that ever he did in all his life. His Indictment alſo charging him with Malice, He replyed, that *he acted onely as a Counſellour for his fee, ſo that it might be* (as he ſaid) *called avaritia* not *malitia, Covetouſneſs, not Malice.* And being told that he demanded judgement againſt the King, He anſwered, *His meaning was, judgement for his acquittal.* Yea further, when he was in *Ireland*, he did, as he ſaid, put in a Petition to the Honourable Commiſſioners that he might have the benefit of his Majeſties Declaration at *Breda*: but when he ſaw his expectation therein to be fruſtrated by the ſentence of death upon him, the Caſe is altered, his Death muſt be a Martyrdom, and the Cauſe for which he ſuffers, the moſt glorious Cauſe that ever was agitated for God and Chriſt ſince the Apoſtolical times. Juſt like ſome ſturdy Beggar, who at firſt will ſeem to be very humble, pouring out his prayers for ſuch as will relieve him, but if he have not an almes given him according to his asking, he preſently falls to curſing and banning. Let now the beſt freinds this man had, judge whether he be to be commended for conſtancy and fortitude in his Cauſe, or to be condemned for ſhameful ſhuffling and halting in it, and conſequently whether he be a fit pattern for their imitation.

Had he and the reſt of his fellows in iniquity but given teſtimony of ſo much ſelf-denial, as to have refuſed that Wealth and Preferment which they gained by their buſy actings in their Cauſe, and have kept themſelves in that inferiour rank, wherein they were before they had brought ſo much miſchief upon us, they might poſſibly not have been ſo ſubject to cenſure as they were: but when they coveted feilds and houſes, and took them by violence, oppreſſed a man and his houſe, even a man and his heritage, when they ſpoiled for themſelves (as the *Pſalmiſt* ſpeaketh) and like wretched *Ahab* did kill, and alſo take poſſeſſion,

ſion, yet in the mean time would be eſteemed as the prime patrons of publick liberty, and in point of religion, Saints of the greateſt magnitude in this Hemiſphere of the Church, Out upon it, It was as hateful Hypocriſie as ever was ſeen under the Sun, And I doubt not but thoſe that now juſtifie it will have their eyes open one day ſo to account of it.

Now therefore O fooliſh people and unwiſe that are ſo miſerably deluded with vain and empty ſhadows of holineſs and conſtancy in a pretended cauſe of Religion, be warned betimes, and as you love your ſouls, never let them enter into the ſecret of theſe men, nor be baptiſed with the baptiſme that they were baptiſed with. Away I ſay with that ſpirit of Rebellion and Sedition, of Diviſion and Deluſion that hath too long haunted this Nation, Let it from henceforth never be entertained by us any more: And if we have not quite loſt that antient genuine integrity and goodneſs of Nature that hath been peculiar to the natives of this Kingdom, we will all joyn hearts and hands together to ſend it packing.

Conſider what hath been ſaid, and the Lord give us a right underſtanding in all things. But I hope it is now made evident who they be among us that come neereſt to the pattern here preſented unto us in the text, in being ſtill the ſame, Whether thoſe that have framed the objection which hath cauſed this diſpute, or thoſe againſt whom the objection is framed.

And now becauſe this Text is in an eſpecial manner intended for the inſtruction & encouragement of the *Hebrews* to ſubmit themſelves to the Scepter of Chriſt's government, I ſhall out of a friendly zeal for their Converſion make another ſhort Application unto them.

O yee that were once a people, and who ſhall again (we believe) be glorious among the Nations, be at length informed aright concerning the Meſſiah, whom I hope you will upon a peruſal of what is here written (if you ſuffer not prejudice to captivate your judgment) account to be this Jeſus onely, whom your Fathers perſecuted and we adore. Be wiſe I ſay, & receive inſtruction concerning his Kingdom here upon earth: It is not to be nor ever ſhall be conformed to the Kingdomes of this world in outward pomp and ſplendour, in expectation whereof you have been hitherto wofully blinded. For look what manner

manner of power our Lord exerciſed over his people yeſterday, the ſame doth he to day; becauſe he is ſtill ὁ Αὐτὸς the ſame. And whatſoever alteration hath happened therein, as (it muſt be confeſſed) ſome there is, and ought to have been upon thoſe termes before mentioned, which yet, as we have ſaid, argueth no inconſtancy at all in himſelf, It is a change unto that which is more ſpiritual, and ſo conſequently is his Kingdom at a farther diſtance from the world, then it was before. Was it not prophecyed of him that he ſhould be *a man of ſorrows, broken with infirmities*, &c. And even where his coming is ſpoken of as a King, *That though he be juſt, and bringeth Salvation with him, yet he is lowly too*, and ſhould teſtifie it by the poverty of his appearance, not to be mounted in a Princely manner, as the Kings of the earth are wont, but upon no better ſteed then *a ragged Colt, the foal of an aſſe*, which ſurely ſpeakes him to be one that would take no great ſtate upon him. *Eſ.* 53. 3.

And hath not this which is written been this day fulfilled by this ὁ Αὐτὸς this onely Hee, Jeſus Chriſt, as all elſe hath been which was yeſterday prophecyed of the Meſſiah? why then will you ſuffer your ſelves to be deceived by Satan with a fruitles waiting for of I know not what glorious appearance of Another yet to come? True it is we alſo look for another coming of this our great Redeemer, and we now call upon one another daily, as you have been exhorted heretofore, *Repent for the Kingdom of Heaven is at hand:* But (as it is obſerved by us from the Holy Prophets and Apoſtles) The Scepter will be changed, and the government wholly altered from what it was before, Then was the Kingdom of Grace, now of Glory and Juſtice, Then was the ſaving, now the judging of Souls, Then came it in the tongues of Men, but hereafter in the trumpet of an Arch-Angel, Then with tidings of great Joy to the whole World, but that that is to come ſhall be with Terrour and Amazement to all the kindreds of the earth, Then with glory to God on high, and peace upon earth, but hereafter with *Va Va Va habitatoribus terræ*, Thrice wo to them that dwell upon the earth; Then to gather the loſt ſheep of the houſe of *Iſrael* into the ſheep-fold, now to ſever the Sheep from the Goats; Then to embrace both Jew and Gentile, now to divide between ſervant and Servant at the ſame Mill, between man and wife in the ſame bed, between *Jacob* and *Eſau* in the ſame womb, and to pronounce the one of them bleſſed, and the other accurſed. Repent therefore *Biſhop King upon Jonas.*

therefore we ſay unto you, for this kingdome of God is at hand, to deface all kingdomes, to root up the nations, to conſume the earth with her works, and the people with their ſins. This is the kingdome and no other that is now to be looked for; and our Lord is gone to receive it for himſelf: But whoſoever they be that will not have him to reign over them whiles he ſwayeth the ſcepter of his Grace, which is ſo deſpicable in the eye of the world, when he returneth he will have ſuch Rebels and Traytours dragg'd into his preſence, and ſee them executed before him.

Luk 19. 12.

Oh then let not the Serpent beguile you any longer with the expectation of a fools paradiſe, Rather come I beſeech without any further delay, O ye children of Iſrael, and children of Judah together, and ſeek the Lord your God, who hath promiſed to be found of you, *Ask the way to Zion with your faces thitherward* (and we for our parts will give you the beſt directions we can) Say, as it is written of you you ſhall ſay, *Come let us joyn our ſelves to the Lord in an everlaſting Covenant, that ſhall never be forgotten.* Too long alas have you been unmindful of the Rock that begat you, and forgotten your God that formed you: And will you ſtill continue to be a froward Generation, children in whom is no faith? Is the Lord Chriſt a ſtumbling-block unto you, becauſe of the reproach that is caſt upon his kingdome by a ſinful world? A world that accounteth the things of the Spirit of God but fooliſhneſs, which things it cannot know nor receive, becauſe they are ſpiritually diſcern'd; And will you conform your ſelves to the guiſe of the world? You that have heretofore with ſo much zeal declared your abhorrency of it, Will you now joyn in a confederacy with it to your ſhame in that which is ſo contrary to the concurrent predictions of all your Prophets concerning the kingdome of the Meſſiah? Some of whom I confeſs do ſpeak of his glory and great atchievements, but that muſt be underſtood in a ſpiritual ſenſe, as that he will bring the world under the power of his grace, And thoſe that do reſiſt it, he will by his Word and Spirit moſt righteouſly condemn: Elſe how will you free thoſe other Prophets from falſhood and errour, who ſpeak as much of his poor, baſe, and contemptible eſtate, under many miſeries and afflictions, yea of his death and paſſion?

Jer. 5. 4, 5.

As for that dream of two Meſſiaſſes to come, the one *Ben Joſeph* of the Tribe of *Ephraim*, who is to ſuffer and undergo thoſe indignities, the other *Ben David* of the Tribe of *Judah*, who muſt redeem, deliver

deliver and reſtore Iſrael to their former inheritance, and gather them together out of all the earth, who muſt vanquiſh, ſubdue, and make tributary all Princes and Potentates of the world, who never muſt dye, but live and reign everlaſtingly in temporal Glory, who ſhall raiſe again the dead Iſraelites unto life, and amongſt them Meſſiah *Ben Joſeph*; It is ſo ſottiſh an abſurdity, that I believe you your ſelves are aſhamed of it.

The Meſſiah whom you have expected is the Rock of Ages, the *Alpha* and *Omega*, the beginning and the ending, Would you have him then to vary the form of his Government, which he hath alwayes exerciſed over his Church in a ſpiritual way, to a worldly compliancy with the Princes of the earth? What a ſhameful inconſtancy would this be, unſutable to his Honour, and no whit conducible to the work, the great work of Meſſiah in deſtroying the kingdome of Satan? Yea what fruit would thereby redound unto you in carrying you ſafely through your pilgrimage here that you might ſit down with *Abraham*, *Iſaac*, and *Jacob* in the kingdome of God? For us, We profeſs this to be our earneſt deſire in our own behalf, and if you be indeed the children of *Abraham*, it would be your ambition to obtain it rather then any earthly glory. Did the Lord ever in all the time of yeſterday exerciſe a temporal Power over the Kings and Princes of the earth? Where was his Throne erected? What mettal was his Crown made of? When *Pharaoh* kept his people in Egypt, What armies of men did he muſter up for their deliverance? When *Amalek* came out againſt them, *Moſes* his Deputy betakes himſelf to prayer, whilſt *Joſhua* fights the Lords battels: But what need the one pray, and the other fight, if the Lord himſelf who is the Lord of Hoſts, not onely of his ſubjects, but of his enemies too, was to have exerciſed ſuch a Power? And how ill did the Lord take it of your forefathers, when they thus mutinied againſt him, ſaying, *Nay but we will have a King over us, that we alſo may be like unto other nations? They have*, ſaith he, *rejected me that I ſhould not reign over them*, meaning in his ſpiritual mediatory Power, as I have before obſerved, which though he ſtill in great mercy continued as formerly, during that regal Government, which they then choſe, and which ſhould in time have been mercifully eſtabliſht among them, had they not been ſo precipitant in requiring it, yet was his Spirit grieved at that their rebellion againſt him. Oh know for certain, It is a far greater rebellion againſt the Lord your God that you are this day 1 Sam. 8. 7.

guilty of, In that you do ſo cauſeleſly out of a vain affectation of conformity to other nations, unwarranted by *Moſes* and the Prophets, reject the Anoynted of the moſt high God, that he ſhould not be your King, according to that form of Government, which is devolv'd upon him by the Father.

But *Non obſtante* your obſtinacy againſt him, hitherto he hath reigned, and reign he will ſtill, as he hath done, *Malgrè* all the gates of hell: He is the breath of our noſthrils, and the life of our ſouls; under his ſhadow we do live and rejoyce, yea and we will rejoyce more and more. And as for you, becauſe of your unkinde refuſal of him, hath not this our Lord, according to his oath, hitherto *with a mighty hand, and ſtretched-out arm, and fury poured out ruled over you?* Whence otherwiſe hath it come to paſs that ſo deep a ſtain hath been brought upon all your excellency, and that your glory is thus eclipſed? That you are ſcattered over the world, and whereas you were the head, you are now become the tail of all nations, as the Lord once threatned you? Which being ſo, Whether then it be better to be under his grace, or under his wrath, judge ye. There is no avoyding it, will ye, nill ye, one way or other you ſhall ever be ſubdued unto him, either as children or as captives, as ſubjects or as ſlaves: for the Lord hath ſworn by himſelf (the greateſt oath that ever was heard of) the word is gone out of his mouth in righteouſneſs, and ſhall not return, *That unto him every knee ſhall bow, every tongue ſhall ſwear, Eſa.* 45. 23. And if ever demonſtrations were found among the creatures for the confirmation of any thing, there have been ſuch that are moſt convincing in this matter of ſubjecting the world to the irreſiſtable power of Jeſus, according to this oath.

Ezek. 20. 33.

Eſa. 45. 23.

That theſe Oracles of the Heathen were ſtruck dumb at that time, the writings of the Heathen do ſufficiently witneſs.

Two memorable occurrents I ſhall mention in order hereunto that are paſt all gain-ſaying. Firſt at his birth the Oracles of the Heathen teſtified of him by their ſilence, not daring once to peep or mutter out an anſwer to their importunate ſuppliants, after that this Ὁ Λόγος, the Oracle of the Living God once appeared.

Secondly at his death, The Sun in the firmament did alſo bear witneſs unto him, by a total eclipſing of his light to the amazement of the world far and near. In *Egypt* it was ſeen and admired by *Dionyſius Areopagita*, as appears in his Epiſtle to *Polycarp*, wherein he deſireth *Polycarp* to enquire of one *Apollophanes* (who would not it ſeems be reclaimed from his Gentiliſme) what he thought of that eclipſe which

he

he ſaw when he was with him at *Heliopolis* a city in *Egypt*, at the time of our Saviours ſuffering, when he could not but acknowledge that that with other remarkable wonders, which they took notice of together, were Θείων ἀμοιβαὶ πραγμάτων, viciſſitudes or changes of Divine works. Which *Dionyſius* being at that time alſo a Heathen and much aſtoniſhed at the unnaturalneſs of the ſaid eclipſe, cryed out, as it is reported of him, ἢ τὸ θεῖον πάσχει, &c. *Either the Deity ſuffereth, or hath ſympathy with that which ſuffereth, or the Whole World is ready to be diſſolved*: Adding withall, *Deus ignotus in carne patitur, ideoq; Univerſum hiſce tenebris obſcuratur & concutitur*; that is, *An unknown God ſuffers at this time in the fleſh, which makes the world to ſhake under this obſcurity.* But afterwards when the Apoſtle Saint *Paul* came to *Athens*, and affirmed Jeſus Chriſt to be the unknown God at whoſe death the Sun was ſo obſcured, the ſaid *Dionyſius* hearing him, became a convert to the Chriſtian Faith, and all his life time after, an eminent ſervant to Jeſus Chriſt.

Theſe reports poſſibly you will not regard, howſoever the truth of the eclipſe cannot be queſtioned by you, which may let in ſo much light upon you to make you believe that ſomewhat extraordinary was then acted in the world, which God would have the world to take ſpecial notice of.

And now to conclude, What is it (O ye miſerably blinded people) that you ſtick at? If the Lord Jeſus Chriſt the Son of the Bleſſed Virgin, our Lord and our God, hath not exactly fulfilled all that was Prophecied of the Meſſiah, If he hath not done the works that no other man did, or can do, If you have not hitherto ſmarted enough under that heavy Curſe, which your fathers brought upon you, when they crucified the Lord Jeſus, crying out, His bloud be upon us and our children, go on then ſtill in your pertinacy, deny him to be the Lord that bought you, look for another that can do more for you, then he hath done: For us, in the mean time, we will bewail before the Lord your woful blindeneſs and hardneſs of heart; and though we cannot converſe with you as brethren, becauſe of your perverſneſs in your preſent infidelity, yet we will pity you, as thoſe who were once a people, in whom the Lord delighted, yea as thoſe of whom we have good hope upon the return of your Captivity, to ſee you made the glory of Nations, a Praiſe in the earth: Which hope as we may be confident it will not fail us, in the time and ſeaſon which the Father hath

put in his own Power, ſo may the conſideration of thoſe grounds and reaſons hereafter ſpecified, whereon this hope is built, in time prevail with you, to bethink your ſelves of your long eſtrangement from your God, and to quicken your return unto him.

Laſtly, Since it is ſo that Jeſus Chriſt is the Same to day which he was yeſterday, then have the Churches of the Gentiles good reaſon to rejoyce in that they, ſubmitting themſelves to Chriſts yoke, may be ſure that the ſame Divine Love which was of old manifeſted to the Jews is in as full meaſure according to their capacity extended towards them. What high account was made of Iſrael heretofore, the holy Scripture doth every where tell us; How God entred into a Covenant with them, was nigh unto them in all that they call'd upon him for, eſteemed them his Inheritance, his Vineyard, his peculiar Treaſure, when all other Nations were rejected as unclean, proclaimed Out-laws, and caſt forth as dogs, not ſuffered to intermeddle with the childrens Priviledge: But now ſince the Holy Ghoſt hath not onely told us, that Jeſus Chriſt the meſſenger of this Covenant, the purchaſer of this Inheritance, the planter of this Vineyard, the great Lord-Keeper of this Treaſury hath broken down the wall of Partition that was between Jews and Gentiles, making both one, but that he is alſo the Same to day which he was yeſterday, as able now to ſave them to the uttermoſt whoſoever they be that come unto God by him, and as ready to do the will of the Father, in being a Light to lighten the Gentiles (according to the Prophecies of old) as to be the glory of his people Iſrael, we may therefore be confident in our approaches before the Lord, looking for mercy and grace to help in time of need, being as much intereſſed in all the happy Priviledges of the everlaſting Covenant of Promiſe, as ever were the Jews; there is no difference now, ſaith the Apoſtle, between the Jew and the Greek, for the ſame Lord over all is rich unto all that call upon him, For whoſoever ſhall call upon the name of the Lord ſhall be ſaved: Now is the true heavenly ſound gone into all lands, the Goſpel preached to every creature, which the Apoſtles carried about when they had their Commiſſion given them to go into all the world, their Line reached to the ends of the earth, insomuch that the Orb or Tabernacle of the Sun (ſo the Divine Spirit of the Pſalmiſt is interpreted by the Apoſtle) was bounded within the limits of their Commiſſion. Saint *Paul* had his circuit from

1 *Cor.* 9. 21.

Eph. 2. 14.

Pſal. 19 4, 5. *Rom.* 10. 18.

from *Jeruſalem* to *Spain*, and he made it his buſineſs to preach the Goſpel, not where Chriſt was named, leſt he ſhould build upon another mans foundation: So that if one of theſe Itinerants could run over ſo great a part of the world, we may well ſuppoſe that the other twelve might with eaſe divide the reſt of the world among them. *Rom.* 15. 20, 24.

And now what alas were we mad and deſperate Idolaters, that God ſhould bring us hitherto? *That the Lord ſhould ſay to us, Who were not his people, You are my people; and that we ſhould ſay, O Lord thou art our God?* O what a mercy is it, that we the poor, and the maimed, and the halt, and the blinde, who abode in the ſtreets and lanes of the City, yea that we who wandred about in the high-wayes and amongſt the hedges, ſhould be called to the Wedding-feaſt of the King of heaven? That unto us who ſate in darkneſs and dwelt in the region and ſhadow of death Light ſhould ſpring up? Let therefore the name of the Lord be magnified by us poor ſinners the Gentiles (as the Prophet foretold it ſhould) from the riſing of the Sun, unto the going down of the ſame. And ſince we are through grace become children of *Sion*, let us take the liberty here to ſing one of the Songs of *Sion*, ſo far as we may be concern'd therein. *Mat.* 22. 9. *Luk.* 14. 21, 23. *Mal.* 1. 11.

O give Thanks unto the Lord, for he is Good,
For his mercy endureth for ever,
O give Thanks unto the God of gods,
For his mercy endureth for ever,
O give Thanks unto the Lord of lords,
For his mercy endureth for ever,
To Him who alone doth great wonders,
For his mercy endureth for ever,
Who remembred us in our low eſtate,
For his mercy endureth for ever,
O give Thanks unto the God of heaven,
For his mercy endureth for ever.

Let the Redeemed of the Lord among the Gentiles ſay ſo, whom he hath redeemed from the hand of the enemy, and gathered them out of all lands, from the Eaſt, and from the Weſt, from the North, and from the South, not onely to dwell in the houſe of the Lord here, and to ſee his goodneſs in the land of the Living, but to ſit down with *Abraham*, *Iſaac*, and *Jacob* in the kingdome of God to all Eternity.

And

And let us of this Nation among the reſt and above the reſt, as it is our duty, give unto the Lord the glory due unto his name, acknowledging his great mercy, in that his unchangeable love hath had an extraordinary meaſure reaching even firſt unto us. Oh how hath the Lord been pleaſed to ſend his Goſpel upon the wing unto this Nation? So wonderfully here prevailing, that *England* hath had this honour in an eminent manner to be the firſt-born of grace among the Nations? Here reigned the firſt Chriſtian King that ever was in the world, who ſubmitted to the Law of Chriſt, confirming it by a civil ſanction; From hence went the firſt Chriſtian Emperour that put an end to the bloudy perſecutions of the primitive Chriſtians, yea and after the general defection from the purity of the faith, made by the *Romiſh* Church, which like the tail of the Dragon, threw down to the earth a great part of the Stars of Heaven, Here the Reformation of the Chriſtian Religion began firſt to be eſtabliſhed by a Law, by the firſt King that ever caſt off the yoke of that Anti-Chriſtian Uſurper; Wherein whether his deſign was to promote any ſiniſter intereſt of his own, as ſome imagine, or to advance the Kingdom of Chriſt, is not much material for us to know, The arme of the Almighty hath hitherto been ſtretched out, for the preſervation thereof, counter-working all the Machinations of Hell, which have been and ſtill are upon the Devil's forge againſt it. Rejoyce therefore in the Lord O England, and again I ſay rejoyce.

King Lucius.

Conſtantine.

King Henry *the* 8.

But as it is our bounden duty to aſcribe unto the Lord the glory of this mercy, and to rejoyce that we are no more ſtrangers and forreiners, as the Apoſtle tells the *Epheſians*, but fellow-citizens with the Saints, that is, the Jews, and of the houſe-hold of God. So we cannot but abhor the treachery of thoſe falſe brethren among us, called Anabaptiſts, who like a brood of Vipers would if it lay in their power (but that Gods mercy towards us, triumphs over their falſehood) diſfranchiſe us of our liberties in the houſe of our God, and rob us of thoſe priviledges wherein the Lord Jeſus Chriſt hath made us free, giving us therein equal right with his Iſrael that was before us, becauſe he is ſtill the Same.

Eph. 2.19.

I might inſtance in ſundry of their Anti-Chriſtian tenents tending hereunto, But for brevities ſake will make mention onely of one, that is, their Antipædobaptiſme, not allowing the Infants of Believers to be admitted into the houſe-hold of faith by the Sacrament of Baptiſme.

It

It is not my purpoſe here to diſpute this point at large, being out of my way; enough hath been written of it already. And it hath been found by experience to be a toylſome task to run the wilde-gooſe chaſe (as a learned divine now with God once phraſed it) after a well breathed Opinioniſt; they delight in Vitilitigation, It is an itch, as he ſaid, that loves a life to be ſcrubb'd, they deſire not ſatisfaction, but ſatisdiction, whereof themſelves muſt be judges. I ſhall not therefore ſay much to this quarelſome people: Let them conſider how they will anſwer the Apoſtle here who avoucheth *Jeſus Chriſt to be thee Same to day which he was yeſterday.* Certainly if the infants of the Jews were by virtue of Chriſts mediatory office to be received into the boſome of the Church, and diſtinguiſhed from thoſe that were without by a Solemn Sacrament of initiation, but the infants of Chriſtian parents, to whom belongeth the Kingdom of God, as as well as to the Jews before, muſt not be allowed to partake of a like priviledge, but be reckoned ſtill as dogs (as the Scripture calls all that are without) Jeſus Chriſt is not the Same according to the Apoſtles word, Neither is his office now of ſo much uſe unto his Church, as it hath been formerly; Of ſuch blaſphemy as this, not to be mentioned without horrour, muſt this curſed errour be the foundation.

Mr. Nath. Ward.

But let me ask of theſe deceivers, How came it to paſs that Chriſt hath not obtained this priviledge for our Infants, as well as he did for the Jews, ſeeing God is not now the God of the Jews onely, but of the Gentiles alſo? Surely it muſt be either becauſe he would not, or becauſe he could not; To ſay he would not, doth plainly demonſtrate his love of us to be leſs, then it was of the Jews, which agreeth not with that abundant grace that hath been now revealed in the time of the Goſpel; To ſay he could not, contradicteth that univerſal power wch the father had given unto him in heaven and in Earth; The exerciſe of which power he would firſt have to be manifeſted in diſcipling whole Nations of the Gentiles, receiving them into Covenant by the Sacrament of Baptiſme, as the Jews were by the Sacrament of Circumciſion. Where the word (Nation) in order to the Gentiles muſt without controverſie be taken in the ſame ſenſe, as it was with a reference unto the Jews; for as the Nation of the Jews was made up of all ſorts and ſexes, old and young, ſo in like manner are the Nations of the Gentiles: And becauſe his commiſſion, which he then gave unto his Apoſtles, was not formed according to the erroneous fancy of theſe deluded

Matt. 28. 18, 19.

deluded people, who in effect render it thus, *Go and Diſciple all men*, But thus, *Go and Diſciple all Nations, baptiſing them in the name*, &c. And Children being a part of the Nations, we may conclude without any heſitancy that the intent and purpoſe of the Lord in this commiſſion to his Apoſtles was, that they ſhould whereſoever they came, baptiſe the Children as well as the Parents. And ſeeing he came to break down the wall of partition that was between Jews and Gentiles, which was actually done in the execution of this Commiſſion, It is not to be imagined that he would by it ſet up a partition-wall between Parents and their Children, ſo as that they ſhould be at as great a diſtance the one from the other in point of eternal Salvation, as Heaven is from Hell; A thing he never did in all the Ages before, and undoubtedly whatſoever theſe Dreamers may blaſphemouſly prate againſt him, He hath not done it now becauſe he is ſtill the Same.

I will not dwell any longer upon the Conviction of theſe obſtinate people, leaſt the more reaſon be ſhewed unto them out of the Scripture to lead them into the way of truth, they be thereby, according to their uſual wont, the more hardened in their errour: The Lord open their eyes that they may ſee betimes, what diſhonour they bring unto Jeſus Chriſt in the diminution of his power by their frantick Opinions. What diſturbance they create unto his Church and conſequently what hazard they run, notwithſtanding their conceited aſſurance, of their own everlaſting Salvation.

We have now done with this ſecond particular, *viz.* Jeſus Chriſt is Ὁ Αὐτὸς The Same to day which he was yeſterday, that is, The Same to his Church in the time of the goſpel, which he was in the time both before and under the Law.

CHAP.

CHAP. III.

Sheweth how JESUS CHRIST *ſhall continue to be* ὁ Αὐτὸς *the Same for ever Unto his Church.*

WE ſhould now according to our preſcribed method come to ſpeak of the third courſe or computation of time here mentioned in the Text, and of that which is predicated of it, *viz.* Ἰησοῦς Χριστὸς ὁ Αὐτὸς εἰς τοὺς αἰῶνας, Jeſus Chriſt the Same, or the onely He for ever.

But to avoid Prolixity which hath already ſpun out the former parts into a greater length then was intended, we ſhall not diſtinguiſh this into ſeveral propoſitions, as hath been done with thoſe before: Neither indeed can we be able to ſpeak of what ſhall come upon the Church in the continuation of this day of the Goſpel to the end of the world: Onely this we can ſay, becauſe the Holy Ghoſt witneſſeth it, That perſecutions and Afflictions do abide it, but withall that Jeſus Chriſt will be ὁ Αὐτὸς unto it, which he ever hath been. Hereupon therefore ſhall we fix the ſhort remainder of our diſcourſe deriving ſome inferences from it for the further edification of thoſe that take pleaſure in beholding the immutability of the Lord Jeſus. Obſerve then.

In the midſt of all the various changes and chances that may come upon the Church to the end of the world Jeſus Chriſt *will be unto it ſtill,* The Same.

No variableneſs nor ſhadow of turning ſhall ever be found in him, either in his Mediation with the Father, or in the diſpenſation of his power among his people, But he will be *Semper idem*, Alwayes the Same.

Now herein we can but ſpeak of the exerciſe of Chriſts Mediatory office, as we have already done, and therefore it will be needleſs to ſpend many words about it. As he began, ſo he will continue to be the Prophet, Prieſt and King of his Church. The ſame word of truth, which he hath revealed, he will ſtill continue, no addition unto it, or diminution from it will he ever ſuffer, his Goſpel is an everlaſting Goſpel, His word abideth for ever, And if an Angel from Heaven ſhould come and preach any other, we muſt (therefore much more will he) ho'd him accurſed. He is a Prieſt for ever, according to the oath of God, not to be retracted, ſaith the Prophet, Hath an unchargeable Prieſt-hood ſaith the Apoſtle. A Prieſt eſtabliſhed in his Dignity as maſter and Lord, by virtue of his Son-ſhip, not like unto the ſervants the Prieſts of *Aaron's* order, Who, when they entred into the moſt Holy place, were not there to ſit, but otherwiſe to execute their office, according to the order preſcribed unto them by *Moſes*, *They ſtood* (as became ſervants (ſaith the Apoſtle) miniſtring before the Lord. But Jeſus Chriſt when he had offered one ſacrifice for ſins for ever, and according to the Law entred into the holy place to finiſh the Atonement, *Sat down on the right hand of God*, noting the perpetuity of his office, according to the dignity of his perſon, and that he ever liveth (which was not poſſible for any other to do) to make interceſſion. His Throne in like manner is for ever and ever, His Kingdom an everlaſting Kingdom, and his Dominion endureth throughout all Generations.

Rev. 14.6. *1 Pet.* 1. 25 *Gal.* 1.8. *Pſ.* 110.4 *Heb.* 7.24. *Heb.* 10.11 *Dan.* 7.14. *Mich.* 4.7.

No Salvation then to be expected for ever, but onely by him, No other Name under Heaven given among men from the beginning of the world to the end of it, whereby we muſt be ſaved; For *before him* (as he ſaith of himſelf) *there was no God formed*, or rather, as it may be rendred, nothing formed of God, for any ſuch purpoſe, as to be a Saviour, neither ſhall there be after him. What alas can the man do that cometh after the King? What? He may ſpeak of the glory of his Kingdom, and talk of his power, to make known to the Sons of men his mighty acts, and the glorious Majeſty of his Kingdom; But to imitate him in his power and his mighty Acts, or to compare with him in the Majeſty of his Kingdom, would not onely be a contempt caſt upon his Crown and Dignity, but an utter impoſſibility, and a meere vanity for men or angels to attempt it: They poor Creatures being infinitely unfit and unworthy, muſt let that alone for ever,

Act 4.12. *Eſ.* 43.10 *Ec.* 2. 12. *Pſ.* 145.11 12.

ever, and they that will expect it of them will finde it to be folly and ſhame unto them.

I might here enter into a large diſcourſe upon this point, and open a great door and effectual for the conviction of ſundry enemies of Jeſus Chriſt, who by their Opinions and practices do in effect deny him to be Ὁ Αὐτός, the Same for ever: But I forbear for the preſent, being willing to draw towards a Concluſion: Some ſhort inferences notwithſtanding we ſhall derive from hence that may be of uſe unto us.

And firſt we may here be aſcertained concerning the perpetuity of the Church to the end of the World. For becauſe Chriſt will be the Same for ever, the Church muſt continue to be for ever alſo. As the Apoſtle ſpeaks of the Man and the Woman, *Neither is the man without the Woman, nor the Woman without the Man in the Lord*, So may we ſay of Chriſt and his Church, neither can the Church be without Chriſt, nor Chriſt (as Mediatour) be without the Church; They are like *Hippocrates* Twins, If one liveth, the other cannot dy, If one dy, the other cannot live: what therefore Chriſt promiſed to his Diſciples *Joh.* 14. 19. He will ſurely make good unto his Church to the end, *Becauſe I live, yee ſhall live alſo.*

1 *Cor.* 11. 11.

Relatorum uno poſito ponitur & alterum, nec eſt relatio niſi inter ea quæ ſunt actu. *Objection.*

But do we not ſee the Church in a conſumptive eſtate, groaning and panting under a moſt heavy croſs, melting her ſelf into tears, yea ready even to give up the Ghoſt?

Anſ. 1.

We may be deceived, when we think it is at a low ebb, it may be at that very inſtant in a moſt flouriſhing Condition. What it loſeth in outward proſperity, it may gain in ſpiritual growth. We muſt not bound our conceits of the Church and Kingdom of Chriſt, according to the models of the Kingdoms of this World. For though this *machina mundi*, this great engine, frame and ſtructure, may decreaſe and diminiſh in its ſtrength and beauty (as the opinion of ſome is) by reaſon of the claſhings and ſhakings that happen among the parts thereof, till that which is now Κόσμος a ſpecious and ſpacious ornament be made a Χάος, a confuſed lump again; Yet nevertheleſs ſo long as Jeſus Chriſt will for ever be the Same, the perſecutions and troubles that the Churches lie under, yea the differences and contentions that ariſe amongſt themſelves ſhall contrary to their nature tend to their advantage. And as poiſon when it is corrected by the skill

of the Physician works more effectually for the health of a sick patient then a wholesome herb, so certainly shall the Church grow better by her troubles, then if she had been all this while settled in a most peaceable estate.

Ans. 2. Though the Church be afflicted, and the enemies thereof may seem to prosper, yet let us not conclude rashly thereupon that Christ hath forsaken her, and that she shall unavoidably perish. Let *David* lead you a little into the Sanctuary, then you'll finde slippery places are set for these prosperous enemies (*And their feet shall slide in due time*) But the Church is built upon a rock, the rock of Ages, and when all the foundations of the earth are out of course, we shall find the foundation of the Lord will stand sure, because JESUS CHRIST abideth for ever.

Ps. 73. 17. 18. *Deut.* 32. 35.

Secondly, As we have assurance given us here of the perpetuity of the Catholick Church, notwithstanding all her divisions within her, and her persecutions from without; so we may finde a remedy closed up in the rich Cabinet of this Text, which will be sufficient (if well applied) to cure the distempers of our particular Churches. Those distempers I say which have been and still are occasioned by our quarrelling about setting up Jesus Christ in his Throne, and the establishment of his Kingdom amongst us, according to his own rule and order. For the healing whereof, and to perswade to a Brotherly composure therein, What can be more prevalent then this, *viz. Jesus Christ is the Same for ever?*

We all pretend to look unto JESUS, and it is indeed our duty to eye him in all the dispensations of his power and providence towards his Church, that we may not vary from that course and order, wherein he hath always trained up his people, nor be led aside by new-fangled devices, either of our own or others. But let us consider, If he be *Semper idem*, alwayes the Same, How is it that we are thus divided about him? What? Shall the rule and Canon of our Union be constant and perpetual, and shall we be still to seek for a way of uniting? Let dissenting Brethren but lay aside Animosities and prejudices wherewith they have so easily been beset, and follow the track and foot-steps of the Lord Jesus, and we shall quickly see an end of all our differences. *They were wont to say in old time* (said that Mother in Israel) *They shall surely ask counsel at Abel, and so they ended*

2 *Sam.* 20 18.

ed the matter; Now alſo according to the word of the Holy Ghoſt in Scripture, *Let us ſtand in the wayes, and ſee and ask for the old pathes, where is the good way?* The way wherein the Lord himſelf hath walked, *and let us walk therein, and we ſhall finde reſt for our ſouls*; Wee ſhall ſee Salvation is neer unto us, yea neerer then we are aware, and that Glory doth dwell in our Land. Jer. 6.16.

The voice of the Oracle which would guide us into the good way, ſpeakes in this manner, *Jeſus Chriſt is the Same yeſterday, to day, and for ever*; Which in effect tells us, our foundation is ſure and ſtedfaſt, and our corner-ſtone, as it hath hitherto brought on the building into an excellent frame on the one ſide, in the Ages that are paſt, ſo it would alſo do the like on the other, in theſe our dayes, and the Ages that are to come, if there were but ſuch a conformity held with it, as there hath been in former times. True it is the Word written is an infallible rule for the guiding of us in matters of Faith, from which we are not to digreſs, It is ſo likewiſe in all things elſe that concern the Worſhip of God, and the publick good of the Church, ſo far as it doth lead and direct us therein; but unleſs we will ſay that Chriſt hath deſerted his Church ever ſince he gave a being unto it, we muſt avow his continued courſe and practice in the ordering of it (which I hope none will ſay is contrary to what he hath written) to be a warrant alſo of our Subjection thereto. What then is that good way? Not ſurely the way of Diviſion and Separation, which tendeth to Confuſion; for God is not the Authour thereof, neither will he allow of it in any of the Churches of the Saints: but of Unity and Order, that all ſuch as make profeſſion of the Goſpel may be of one accord, and as they ſtand in their ſeveral relations to the Church wherein the wiſdom of God and his good Providence hath placed them, to bear up, as with one ſhoulder, the glory of Chriſt's Name againſt ſin, the World, and the Devil.

Look now unto JESUS. Firſt, It hath been his conſtant deſign to bring all thoſe who believe in him into a Brotherly fellowſhip one with another, not onely to unite them in ſeveral Societies, as ſome would have it, but to gather thoſe Societies into one Body; And the more there is of this Union among them under Himſelf, who is the ſole head of the Body (which Dignity none can challenge (if it be but by way of Reſemblance) without Anti-Chriſtian Uſurpation, and a preſumptuous encroachment upon him) it hath ever been moſt agreeable

agreeable to his mind and will. This I say hath been the product of his eternal wisdom for the establishment of his Kingdom in the midst of the Nations.

Secondly, It hath always been his work to settle a Government in his Church for the well being of it, that peace and love might be preserved amongst his people, punishments inflicted upon the unpeaceable and unruly, and that all things, especially in the duties of his publick worship and service might be done (according to the variety of emergencies arising in several Nations and Ages) *Decently and in order* (For that is decent and orderly in one place and time, which by experience proveth to be uncomely and disorderly in another) Which government being *de facto* to say nothing of it here *de jure* (enough hath been said of that before) continued from the beginning, he hath been pleased to bless and prosper with a most happy success, to the enlargement of his Kingdom, and the propagation of his Gospel: Which we may well presume he would not have done in so long a succession of time, and so many vicissitudes of troubles and deliverances that have come upon his Church, if it had not been according to his minde; but since it is so, and the Apostle here telling us, that he is the same for ever, we may probably conclude that as he hath not left his Church without a care of her well-being in this particular, so he will not digress from it, but that such a Government so continued and made successful by him shall be perpetuated, as own'd by him, to the end of the world.

Let us then I say again look unto Jesus, and see his goings in his Sanctuary in the midst of his people from the beginning, Let us see also and acknowledge his Immutability therein; for the Eternity of Israel is not as man that he should lye, or the son of man that he should repent: As in all other things that he hath undertaken for the advancement of his kingdome, so undoubtedly in this he will be the same for ever. If therefore this hath been his work and design, to establish unity and order in his Church, and to settle and prosper this very government in it, which is this day so much contradicted, will it become those that pretend to have an interest in him to walk contrary to him? Or will he cease to be the same in the carrying on of his own work, in his good old way, to please those unquiet people that will never be satisfied, but make the world believe they do him the greatest service, when they do what they can to hinder his work?

What

What though ſome mens Tongues and pens run riot, crying out ſtill for liberty, Liberty of Conſcience (not conſidering that to ſerve the Lord in a chearful ſubmiſſion to his ſweet yoke, wherewith he hath always kept his Church in good order, is perfect freedom; nor being willing to know nor underſtand that *Conſcientia in tantum libera in quantum ab errore liberata, Conſcience is ſo far free, as it is freed from errour*) Yet we may be ſure Jeſus Chriſt will ſtill keep on his courſe, becauſe he is the ſame for ever. And let Conſcience it ſelf (for which all this clamour is made) whereſoever it is not enthralled to luſt or errour, judge in this caſe, Whether it be a liberty which Chriſt hath purchaſed for thoſe that believe in him, to croſs him in his work, which he hath hitherto wrought for the good of his Church. I ſpeak not here of what he hath permitted a long time for the trial of his people, and the advancement of his truth. (as being able to bring good out of evil) but what he hath alwayes acted, as the King of his Church, and which the very nature of his office did indeed require ſhould be done; For any to quarrel at his actings, and to call in queſtion all that he hath hitherto done in that kinde, as if he had been ever ſince his aſcenſion onely a ſpectatour of his Church, to ſee how well ſhe could ſhift for her ſelf in her own preſervation, without the exerciſe of his power by ſettling a government in her, what is this but to tax him with negligence in his office, and to make him a Saviour but in part, which in effect is to be none at all?

What though there be ſome things that are circumſtantial to this Government, and ſome Ceremonies in divine worſhip that have not an immediate ſtamp of Divine authority upon them to make them currant (which will never be found in the whole inſtitute and order of any Church) ſhould we therefore reject all that is in them good and warrantable? Becauſe people have not their deſire in things indifferent, ſhould they not conſent to that which is neceſſary for the honour of Chriſt, and the welfare of his Church? Two things that ſhould be dearer to us then our lives, much more are they to be preferred before a ſelf-ſatisfaction in ſome ſcrupulous niceties, the bare uſing, or not uſing whereof (as the Apoſtle ſpeaks of meat) commendeth us not to God. But alas theſe things are not regarded as they ought to be. Mens novel apprehenſions of the Kingdome of Chriſt, and their particular intereſts therein muſt counter-ballance all the publick concernments of Chriſt and his Church. 1 *Cor.* 8. 8.

But

But O yee poor deluded people conſider, Hath not the Lord Jeſus Chriſt been already too much diſhonoured by your needleſs diſſentions, but that you will have him to diſhonour himſelf by varying from his wonted courſe in the ordering of his Church? Hath not the peace of his poor Church been too much diſturbed, and Chriſtian Charity too much violated heretofore in the late times of Schiſme, when (as one of the prime Leaders amongſt you ſaid then too truely) It was almoſt Popery to ſpeak of it? This was indeed the old mark (for *by this ſhall all men know that ye are my Diſciples*, ſaid Chriſt, *if yee love one another*) But the truth is, it was almoſt worn out, and inſtead thereof *Infelix Lolium*, unhappy Feuds, Quarrels, Diviſions, Rents abounded: What fruit had you then in thoſe things whereof you have been aſhamed, that you will now return unto them again, rather then to joyn with your Brethren in things that are indifferent?

Mr. Vines.

It was a ſweet and Chriſtian reſolution of devout Saint *Bernard*, when he ſaw differences ariſe that might cauſe a breach between him and others with whom he had formerly held a brotherly correſpondency, He wrote unto them in theſe Words, *Adhærebo vobis etſi nolitis, adhærebo vobis etſi nolim ipſe*, *I will be of you though you be unwilling, I will be of you, though I be unwilling my ſelf.* O if there were in you brethren but this meekneſs of wiſdom to bear and forbear, and ſuch a zeal for the publick peace, which you are bound in Conſcience to promote, it would ſurely more adorn your Chriſtian Profeſſion, then all your cariering with Spear in Reſt againſt the eſtabliſhed Orders of the Church in Polemical argutations.

Epi. 252.

If it be ſo that you have any peculiar priviledge granted unto you from heaven above others, to go in untrodden paths by your ſelves, to diſavow that order and government under which the Church hath flouriſhed in former times, and to diſſolve all ancient bonds of unity and Chriſtian ſociety in the publick worſhipping of our God (as ſome by their violent Impulſes of ſpirit, others by their Enthuſiaſms have pretended to have) let it be produced that we may believe you. But as the Apoſtle puts the queſtion, ſo may we, *Is Chriſt divided?* How is he then the Same? Hath he been with his Church ever from the beginning, exerciſing his Power in the eſtabliſhment of order and government in it, without which I ſay again it could not well have been ſo long preſerved, promiſing alſo that he will be with it, for that end and purpoſe, to the end of the world? And hath he given a countermand

1 *Cor.* 1. 13

or

or a connivence unto ſome to ſeparate themſelves from the ſaid order and government, yea to do what lyeth in them utterly to diſanul it? Verily it muſt not, it cannot be imagined that he who is the Same yeſterday, and to day, and for ever, ſhould at all prevaricate or ſwerve ſo diametrally from his purpoſe and practice, wherein he hath always manifeſted himſelf to be the Same.

If the conſideration of theſe things will not bring on a compoſure of our differences, and allay the ſharpneſs of contradicting ſpirits, I know not what will. And if when men ſee what the Lord hath done, and hear what God the Lord, that is, God which is the Lord, *viz.* Jeſus Chriſt doth ſpeak, who doth uſe to ſpeak peace unto his people and to his Saints, to ſpeak it as a Comforter, and to ſpeak it as a Counſellour (for it hath always been the earneſt deſire of his ſoul to ſee his people live peaceably one with another) they will neither acquieſce in his doing, nor follow his counſel, What ſhall we judge of them, but that they are willing not onely to turn but to run after folly, and that they delight in vain janglings, which do miniſter endleſs debates, rather then godly edifying? *Pſal.* 85.8.

Laſtly, this will afford ſtrong conſolation for all that do live godly in Chriſt Jeſus, both in reſpect of themſelves, and their poſterity.

Firſt, for themſelves. When we finde much uncertainty in Creature-Comforts about us, This may be our rejoycing and our refuge, that Chriſt will be the Same unto us for ever. Though friends may fail, though means may fail, though health may fail, though heart may fail, yet Chriſt will never fail. Look what *Peter* ſpake, but did not perform, Chriſt hath ſpoken, and will ſurely make good, Though all forſake thee, yet will not I. Let therefore that ſweet and precious Promiſe be laid up in the heart of every true believer as a cordial to comfort it in all changes and troubles whatſoever that may ariſe, written not onely by the Apoſtle, *Heb.* 13. 5. but in ſundry other places of Scripture for our greater confirmation, *I will never, never, never, never, never leave thee, or forſake thee.* *Heb.* 13.5. Οὐ μὴ σὲ ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλείπω.

Secondly, for poſterity. We may rejoyce in this that the Lord Jeſus Chriſt will have as tender a care of them, as he hath had of us before them, becauſe he is the Same for ever. He will be the Same to inſtruct and teach them, the Same to defend and protect them, the Same to ſave them from their ſins, and to bring them to glory. Thus argueth

Pſal. 102. 27, 28. Heb. 1, 10. the Prophet, *Pſal.* 102. 27. which the Apoſtle applieth unto Chriſt, *Hebr.* 1. 10, &c *Thou art the Same, and thy years ſhall have no end. The children of thy ſervants ſhall continue* (under thy protection and proviſion) *and their ſeed ſhall be eſtabliſhed before thee.*

Shortly then, Is not this exceeding great comfort to godly parents in all ages, That Chriſt will be a guardian to their children after their deceaſe? They ſhall not be left (as we ſay) to the wide world, neither ſhall ſuch parents be like unto him of whom the Pſalmiſt ſpeaketh, *who ſhould have none to favour his fatherleſs children:* But becauſe Chriſt is the Same for ever, he will, as he hath done, ever take care of his people that are in Covenant with him, not onely making his Work appear unto his Servants, but his Glory alſo unto their Children: For he remembreth his Covenant for ever; the Word which he com-
Pſ. 105 8. manded (*viz.* his Angels to obſerve in the preſervation of his people, or, the bleſſing which he hath decreed and iſſued out with ſuch Authority, that it ſhall prevail againſt all oppoſition) to a thouſand generations. Leave therefore your fatherleſs children unto him, he will preſerve them alive, for with him the fatherleſs ſhall ever finde mercy.

CHAP. IV.

Sheweth how JESUS CHRIST is ὁ Αὐτὸς The Same unto his Church in her Triumphant eſtate unto all Eternity.

HItherto have we ſeen Jeſus Chriſt the Same unto his Church yeſterday, to day, and for ever in all the Generations that have been, are, or ſhall be in this world, while ſhe abideth in her Militant eſtate; which hath given occaſion of ſundry Inſtructions that may through the good bleſſing of God be profitable and ſeaſonable for theſe laſt times.

But what then may ſome ſay? Will Chriſt forſake his Church when ſhe is in her triumph, and ceaſe to be ὁ Αὐτὸς, the Same unto her,

her, when he hath finiſhed his whole work, and preſented all her children before his Father in glory?

I anſwer ſtill, Jeſus Chriſt will be the Same for ever unto his Church, that is to ſay, Not onely in this world, but in that alſo which is to come.

To this purpoſe let us briefly conſider two things: Firſt the full ſenſe and utmoſt extent of the Apoſtles words here εἰς τοὺς Αἰῶνας, for Ever. Secondly how Chriſt will be the Same unto his Church in the world to come.

As touching the Firſt, We muſt know that the Original word Αἰων (which is as much as to ſay Ἀεὶ ὤν, Always Being) literally ſignifies an Age (which Engliſh word is obſerved to have ſome affinity with that Greek termination) and an Age of what extent ſoever it be, hath an uninterrupted being. Now this word being here put in the plural number, may probably intend the ſeveral ages of both worlds, Firſt of this preſent world, together with the ſundry revolutions that are in it, one generation paſſing, another ſucceeding: And ſecondly, of the world to come.

This ſenſe I conceive with ſubmiſſion may be allowed; for where the word is put in the ſingular number, there is often intended the one world, or the other; Sometimes it is put for this world, as *Luke* 20. 34. *Matth.* 28. 20. Sometimes again it is written for the world to come, as *Joh.* 6. 51. 58. But being here rendred in the plural number, it may well be ſaid to comprehend the ſeveral ages of both worlds. I confeſs, the world to come is often in Scripture, *per ſe*, rendred in the plural number, εἰς τοὺς Αἰῶνας, and with an amplification too in ſundry places of Τῶν Αἰώνων; but where the ſenſe will bear a further latitude, as it doth here, too narrow a confinement is not to be ſet unto it, *v. g.* Conſider we the place of the Apoſtle, 1 *Tim.* 1. 17. the Lord is there called Ὁ Βασιλεὺς τῶν Αἰώνων, The King of Ages or Worlds, that is, of all Ages in this world, and of that everlaſting Age in the world to come, becauſe indeed, as the Pſalmiſt ſpeaketh, His Dominion endureth throughout all Ages, both here and hereafter. So in the Doxologie affixed to the Lords Prayer (as Dr. *Hammond* obſerveth) The ſame words εἰς τοὺς Αἰῶνας muſt intend both Ages or Worlds, the preſent and the future; For the Kingdome, the Power, and the Glory is the Lords, not onely in this world, but in the world that is to come: And therefore we do well in that to ingeminate the words in our

Τῦ αἰῶνος. *Joh.* 6. 51. 58.

1 *Tim.* 1. 17.

Engliſh Tranſlation proverbially, *For ever and ever*, that is, for this world, which is one for ever, and for the next which is another for ever. The ſame ſenſe and meaning very probably do the words of our Text likewiſe carry, for the Mediatorſhip of the Lord Jeſus Chriſt, to which they do referre, hath and ſhall have its virtual operation between God and his Saints for ever in this world, and as we ſhall preſently ſhew, for ever in the world that is to come. Let the words then have their utmoſt extent and full latitude, comprehending both worlds, *viz.* This world till time hath ſpun out it ſelf to the very laſt minute, And that which follows with all thoſe years of Eternity that ſhall never ceaſe.

The ſecond thing to be conſidered is, How Jeſus Chriſt will be the ſame to his Church for ever in the world to come. For ſeeing, as the Apoſtle ſaith, *He muſt reign till all enemies are put under his feet*, and *That when all things are ſubdued unto him, he ſhall deliver up the kingdome to God even the Father, that ſo God may be all in all*, we may inferre that there ſhall be a change in him, and conclude that therefore he cannot be the ſame.

1 Cor. 15. 24. 28.

But let us not be too forward to conclude before we have underſtood the premiſes aright, as we ought to do.

Firſt therefore to allude unto what I ſaid before, As Jeſus Chriſt is the Same to day under the Goſpel, which he was yeſterday under the Law, but in a different way of the diſpenſation of the myſterie of Godlineſs; ſo he will be the Same to his Church for ever in heaven, but not after the ſame manner. As *Moſes* delivered up his diſpenſation unto Chriſt, when the myſtery of God was tranſlated from the ſhadow to the Subſtance, from the letter to the Spirit, ſo will Chriſt deliver up the kingdome to the Father, when by his Spirit he hath done all that the Father appointed him to do: Yet as he was, under *Moſes*, the Same in effect to his Church which he is now, ſo will he be under the Father; Not indeed ſo darkly with ſuch glimpſes of his appearance, and ſecret illapſes of his Light and Love into the hearts of his people, as now, but with a more free and full manifeſtation of his own and his Fathers glory, without the leaſt interpoſition of any let or hinderance whatſoever; For now, ſaith the Apoſtle, we ſee through a glaſs darkly, but then face to face, *&c.* Which Beatifical Viſion as Chriſt hath here obtained for us by his Merit, ſo will he for ever hereafter

hereafter be the efficient cauſe of the uninterruptible continuance thereof unto us, by his being in us.

But that I may not ſeem to deliver any thing in ſo important a matter without my warrant, let us ſearch the Scriptures, and ſee what Teſtimony they give of Jeſus herein. It is not expedient to enquire after, or to ſpeak of thoſe things which we have not ſeen. *It doth not yet appear* (ſaith the Evangeliſt) *what we ſhall be*, much leſs can we be able fully to diſcern what the Lord Jeſus Chriſt ſhall be, either in his Subjection to his Father, or in his Relation to us, when God ſhall be all in all: Good therefore is it for us to be wiſe unto ſobriety, and to content our ſelves with what is revealed.

Firſt then this we may aſſert for a moſt infallible truth, that Jeſus Chriſt will for ever be the Same in the Hypoſtatical union of his Humane nature with the Divine, even then when he hath delivered up the kingdome to God even the Father. And in this reſpect ſhall he then be ſubject to God: For otherwiſe, according to the word of the Apoſtle, ſeeing he ſubſiſteth ever in the real eſſential Form of God (ſo the word Μορφὴ (*Phil.* 2. 6.) is to be underſtood, as it is taken in the ſame place, where the Apoſtle ſpeaks of the Form of a ſervant) he ſhall, as he hath ever been, according to his proper right, without any injurious encroachment upon the Father, be equal with him. Though I confeſs his ſubjection to the Father is not limited to this ſenſe, as we ſhall ſee hereafter. 1 *Cor.* 15. 28. *Phil.* 2. 6.

From which Hypoſtatical Union of his two Natures, ſo inſeparably to be continued unto all Eternity, Joy unſpeakable and full of Glory will undoubtedly ariſe to all thoſe, who are of the ſame Humane nature with him; that ſhall be accounted worthy to obtain that world. O what a happineſs will it be to behold this our Lord and Redeeming Kinſman ſitting at the right hand of the Throne of God, exalted farre above all Principalities, and Power, and Might, and Dominion, and every Name that is named? Yea and from hence it will come to paſs that the Divine nature, whereof by Chriſt we have been made partakers in the ſtate of Regeneration, ſhall never ceaſe to have a being in us, but ſhall be perfected rather by his Preſence, and our Viſion of him: For when we ſhall ſee him as he is, we ſhall be like him, to the full extent of our ſuſceptibility of his Likeneſs, and the immediate irradi-

irradiation of his Light and Power ſhall overſhadow us, and transform us into the ſame Image both in ſoul and body. This, this I ſay is the complement of our future happineſs, the perfection of our eternal glory. And this the Apoſtle clearly teſtifies concerning our vile bodies, that even they ſhall be made like unto his glorious body, *Phil.* 3. 21. From whence we may ſafely collect, that as the Image of Chriſts body ſhall poſſeſs our bodies, ſo ſhall the Image of his ſoul poſſeſs our ſouls, and the Image of his ſpirit our ſpirits: Whereupon it will follow, we ſhall be wholly poſſeſſed with his Glory, when we ſhall ſee him as he is, in the Glory of the Father.

Phil. 3 21.

He ſhall then be Ὁ Αὐτός, the Same in himſelf reſpecting his Exiſtence (which as I have ſaid will infinitely tend to the advancement of the Saints happineſs) and then alſo the Same to his Church, reſpecting his Power, though in the exerciſe and adminiſtration of it, he be not the Same.

His Power I ſay both over us, and in us. Over us he is now, as our Head to guide and govern us, ſo he will be then; for his Headſhip over his Church, as his preheminence over the creatures he will not relinquiſh, neither will the Father deprive him of it, even when God ſhall be all in all.

And this I conceive to be undeniable (though it may ſound ſtrangely unto ſome) for the Humane nature of Chriſt being eternally united to the Divine, it is not to be imagined, that, as Man, he ſhould be in an equality with the Saints, but have a ſuperiority over them, and to be the Head of that Triumphant Church unto all Eternity, without doing any office that belongs unto that Honour, is inconſiſtent with the dignity and wiſdome of the Sonne of God.

If any ſhould now require an account of the particulars wherein Chriſt will hereafter do the office, and exerciſe the authority of a head over the Church Triumphant in Heaven, I muſt tell them, They are to ſtay for an anſwer to their too curious queſtion till in Heaven we come to ſee him, as he is; for then, and not before ſhall we know even as we are known 1 *Cor.* 13. 12.

1 *Cor.* 13. 12.

Nevertheleſs in the generall, this we know for the preſent, Jeſus Chriſt ſhall then be the head of his Church alone without any Power ſubordinate unto him, as now; For, ſaith the Apoſtle, *All Rule, and all Authority and Power* (both Celeſtial and Terreſtrial) *ſhall then be taken away*: No humane Ordinance or Government, of whatſoever

1 *Cor.* 15. 24.

Creation

Creation it be, ſhall there be of any uſe, no, nor the Angels, though now (as ſome conceive) they have divers offices aſſign'd unto them, according to the diverſity of their names and titles for the diſcharge of their Miniſtery, to which they are appointed of God, for thoſe who ſhall be heirs of Salvation; yet when all the heirs are ſettled in their Inheritance, they ſhall then be deveſted of all their Rule, Authority and Power, their very Titles of diſtinction utterly cancelled and diſannulled (for to the Angels ſhall not be put in ſubjection the world to come) and the Lord alone ſhall be exalted in that day.

'Ανθρωπίνη Κτίσις 1 Pet. 2. 13

Hebr. 1. 14.

Bruno.

Furthermore, As a Head he will preſerve and uphold all the members of his myſticall Body in their glorious Being; for as all things viſible and inviſible both in Heaven and in Earth were made by him, and for him, ſo *by him muſt they conſiſt*, Col. 1. 16. 17.

Col. 1. 16. 17.

Again, As a Head he will keep them in a perfect unity together that they may be one according to the Divine Patterne before them, *As the Father is in him, and he in the Father*, Joh. 17. 21.

Joh. 17. 21.

Laſtly, As a Head he will ſhew unto them thoſe glorious Myſteries, which for the preſent, are beyond their reach and capacity, ſo as they ſhall be plain and obvious unto them. To which particular Saint *Auguſtine* (whoſe judgment in the Interpretation of holy Scripture is worthy of all acceptation) beareth his witneſs, whom I find giving the ſenſe of our Saviours words in his Prayer to his Father, *Joh.* 17. 26. in this manner, *Clarificavi illis nomen tuum*, &c. *I have Declared unto them thy name* (that is, ſaith he, *In this world, ſo far as they are able to receive it*) *And I will Declare it* (that is, ſaith he) *In the world to come more perfectly.*

Yea give me leave to add one Meditation more touching this weighty matter, which I confeſs I received long ſince from a Divine of eminent Note, in his writing unto me. 'In Glory, ſaith he, The Re-'lation of Head and members between Chriſt and us ſhall not ceaſe, 'but ſhall be rather perfected by the enjoyment of that for which God 'did appoint it; which is the ſhedding abroad of his love upon thoſe 'that are made conformable to the Image of his Son. For the end and 'aime which God hath in the decree of Election, is to make thoſe 'whom he did fore-know and predeſtinate to be conformable to the 'Image of his Son, that he might be the firſt-born among many Bre-'thren: Now when God ſhall have accompliſhed this aime, and we 'ſhall be fully conformable to the Image of his Son, then ſhall we be ſuſceptible

Rom. 8. 29.

ſuſceptible of the Love wherewith he loveth his Son, as he is Man ‘(for the love wherewith he loveth him, as God, none can partake ‘of, but he alone) and when by this conformity to his Image we ſhall ‘be ſuſceptible of this Love, then the brother-hood between Chriſt ‘and us ſhall not ceaſe, or be made void, nor ſhall then his Preroga- ‘tive of being the firſt-born among many Brethren be taken from ‘him, but it ſhall rather be moſt glorioufly compleated, when not ‘onely the Fathers Love wherewith he loveth the firſt-born ſhall be ‘extended to all thoſe that are fully conformable unto his Image, but ‘alſo the Love of the firſt-born himſelf ſhall have its full and glorious ‘Influence upon his younger Brethren. By all which it is clear, Je- ‘ſus Chriſt will be over his Church Triumphant in Heaven, as he is ‘now over his Church Militant here on Earth.

Again, As he will be then over us, ſo likewiſe he will be in us. In us he is now by Faith, but Faith which gives him entertainment in our hearts, and Hope which attends upon him there, ſhall vaniſh with this Life and expire in their Service, as being of no uſe in Heaven (for Faith is of things not ſeen, and therefore ceaſeth when viſion cometh, Hope alſo if it be ſeen is not Hope) onely Love remaineth to be the conſtant Bond of an eternal Union betwixt Chriſt and us, and by love it is that he will take Poſſeſſion of our hearts in Heaven, as he doth by faith here upon Earth. *Love* ſaith the Apoſtle *never faileth:* Not the Love of Chriſt to his Church, nor the Churches Love unto Chriſt even in reſpect of their relation to each other begun here in this life, ſhal ever ſuffer the leaſt diminution.

1 *Cor.* 13. 8.

Firſt, I ſay the love of Chriſt to his Church, as it is his myſtical Body, ſhall never be out-dated: For amongſt us ſaith the Prophet *Malachy, He hateth putting away*, therefore much leſs will he himſelf give his Church in Heaven, when he hath preſented it a glorious Church, not having ſpot or wrinkle or any ſuch thing, *&c.* a Bill of Divorce, but will ever own her, and delight in her, as his beloved Spouſe, having loved her, he loveth her unto the end, yea, and beyond the end to all Eternity.

Mal. 2. 16.

And for the Churches love unto Chriſt in Heaven, How can it choſe but be more enlarged? Partly becauſe ſhe will ever look upon Chriſt, as one that had been when time was, her faithful Mediator, and with eternal acclamations will applaud him, as her Saviour, who hath brought her to life and immortality when ſhe was near unto death

death and everlasting ruine. But chiefly because the love of the Father, wherewith he loved Christ shall, according to Christs own prayer, be in her, that is, take full possession of her, and consequently as it is added in the same place, will Christ himself be in us likewise, as the blessed result of that infinite love of the Father towards his Elect people. *Joh.* 17.26

For a further opening of this extraordinary point, and because it hath not had that regard given unto it, as it deserveth, it being seldom thought upon, I shall here crave leave to write the more freely of it. And first let me once more insert the judgement of the aforesaid Divine in his writing unto me concerning this matter, whose words I do offer to the consideration of the wise and godly.

'The Saints saith he (speaking of their estate in Glory after the 'resurrection) are sealed up to God by his name formerly written in 'their forehead, as it is *Rev.* 14. 1. Nor is the name of the Father onely 'said to be written upon them, but the new name of Christ is also written upon them, and the name of the new *Jerusalem* which cometh 'down from Heaven, as it is *Rev.* 3. 12. And their names once written 'upon them shall never be blotted out again, therefore Christ shall be 'for ever in them, by his name written upon them; For by the impression of their names upon them, they are fitted to receive eternally the 'influence of the Fathers and the Sons love. And I conceive that when 'the work of Christs Mediation shall be at an end, and that Christ 'shall give up all those whom he hath brought to glory, unto the Father, that the Father may be all in all in them, That then Christ also as to them shall receive a new name, by which he shall be in and 'over them for ever: For Christ as he is the head of the new creature to purchase life eternal to all that are to be brought unto the Father; so now since he hath purchased that life, he hath gotten a name 'above every name: And when he shall have brought all the redeemed unto the possession of the life prepared for them, then shall they 'become his fulness, and by their conjunction to him, he shall have a 'new state of glory, as the fruit and effect of his Mediatorial administration shining upon him; which I take to be his new name, wch then 'also shall be written upon his redeemed for ever, And they shall be 'exalted to sit with him in his Throne, as he was exalted, and sat 'with his Father upon his Throne *Rev.* 3. 21. By all which (saith the 'said writer) I conceive it is evident, that in the state of eternal glory Christ shall be in us, as the fountain and head-spring of life eternal *Rev.* 14.1. *Rev.* 3.12. *Rev.* 3.21

'unto all mankinde, over whom (by and in the Fathers love and 'name which he hath declared unto them, and put upon them to re- 'main for ever, and to be all in all with them) He ſhall ſhine in his 'own everlaſting love and new name. Thus he. Whether or no according to truth, judge ye.

Luk. 1. 33. I might in the purſuance of this ſubject alledge ſundry other places of Scriptures that have a tendency hereunto, as, *viz.* that of *Luk.* 1. 33. Where the Angel *Gabriel* tells the bleſſed Virgin, that *that holy thing that ſhould be born of her ſhould reign over the houſe of* Jacob *for ever, and of his Kingdome there ſhould be no end*; Which was alſo foretold by *Daniel* the Prophet *Dan.* 7. 14. Where ſpeaking of the Meſſiah, he ſaith, *his Dominion is an everlaſting Dominion, which ſhall not paſs away, and his Kingdome that which ſhall not be deſtroyed*; Both which places St. *Auſtin* with much vehemency referreth to Chriſts Kingdome over his Saints in Heaven. *Et qui horum teſtimonium retractandum putat*, ſaith he, *perfidiâ plenus eſt*, that is, whoſoever he be that ſhall judge their witneſs (*viz.* of the Angel and Prophet) to be of no force, is himſelf full of falſhood. I might alſo add what the Apoſtle ſaith, *Rom.* 8. 17. That *the Saints ſhall be heirs of God and joynt heirs with Chriſt*, which clearly implieth that his relation to his Church as the firſt-born among many brethren, and chief heir, ſhall continue for ever. And that of Eph. 5. 26. 27. Where it is ſaid, that *Jeſus Chriſt gave himſelf for his Church*, &c. *That he might preſent it to himſelf a glorious Church*, &c. Yea and that alſo of *Rev.* 19. 9. might very well be inſiſted upon to this purpoſe, where mention is made of the *Marriage Supper of the Lamb*, which ſignifieth that ultimate rejoycing which the Church ſhall have with her Lord and Husband in Heaven, where the light not onely of God, but alſo of the Lamb ſhall ſhine, and glorioufly encompaſs about the Bride the Lambs Wife, which is the new *Jeruſalem*, that is, the Church Triumphant for ever. But I forbear to proſecute this Point any further, let us now ſumme up the Premiſes together, and when we have anſwered an Objection that is conſiderable, we ſhall put a period to this whole matter.

Dan. 7. 14.

In ſecurda parte quæſtionum ex Nov. Teſt. Tom. 4

Rom. 8. 17

Eph. 5. 26. 27.

Rev. 19. 9. Cœna, eo quod eſt ultima refectio.

Rev. 21. 23.

I ſay therefore, if the Perſonal Union of both Natures Divine and Humane in Jeſus Chriſt ſhall never be diſſolved which will heighten marvellouſly the Glory of the Saints in Heaven; And the Myſtical Union between Chriſt and his Church ſhall alſo unceſſantly continue

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in Heaven to all eternity, who is there that is not deſtitute even of the light of Reaſon, but will infer that Jeſus Chriſt will be ὁ Αὐτὸς, the Same to his Church for ever in Glory, which he is now and ever hath been unto her in her militant eſtate during her abode here upon earth.

Objection. 1 Cor. 15. 24. 28.

It will be objected, if it be ſo, how ſhall we underſtand the Apoſtle, in the before-mentioned place, when he ſaith, *That Chriſt ſhall deliver up the Kingdome to God even the Father; And that when all things are ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be All in All?*

Now I confeſs it will be very requiſite to be clear and plain in reſolving this doubt, that we may underſtand aright the ſenſe of the Spirit of God in this Scripture; For it ſeems to be directly contrary to our preſent Doctrine which we have propounded and confirmed. I ſhall therefore endeavour briefly the explanation thereof.

Solution.

Firſt whereas it is ſaid, Chriſt ſhall deliver up the Kingdome to God the Father, it is not to be underſtood, as if Chriſt ſhould not reign any more, or as if the Father did not now reign, but that then it ſhould come to his turn, when he received the Kingdome from the Son. For the Father and the Son are not at ſo great a diſtance, but that both may reign together. *Regnat Pater in Filio, regnabit Filius in Patre* (ſaid *Marcellus* well upon the Place) *The Father reigneth now in the Son, the Son ſhall hereafter reign in the Father:* The Scepter indeed ſhall be changed, and the form of Government altered, but of his Kingdome there ſhall be no end, rather it ſhall be more glorious then it is now, when all enemies being ſubdued, Jeſus Chriſt ſhall without the Miniſtery of Angels or men, by his own Light, Love, Life and Power immediately with the Father and the Holy Ghoſt, fill and govern all his Saints for ever.

Saint Auguſtine hath above others written very freely and copiouſly of this matter, enough to give ſatisfaction to any that ſhall object this ſcruple: It will not be amiſs therefore here to render his very words, as he hath written them, without any alteration.

In loco ſupradicto.

In Evangelio legimus Angelum dicere ad Mariam *Matrem Domini, quod regni ejus, id eſt Chriſti non erit finis. Et* Daniel *eadem dicit, Tunc exurget regnum in æternum, quod nunquam corrumpetur: contra Apoſtolus de Domino, cum tradiderit regnum Deo & Patri. Quomodo*

do regnum habebit quod traditurus Deo & Patri? In cauſa Patris & Filii, id eſt, Dei & Chriſti traditio non abolitio intelligitur. Conſidera enim quomodo Pater tradiderit Filio regnum, Ipſo hac Domino proteſtante, Omnia mihi tradita ſunt à Patre meo: Si Pater ergo deſiit habere ſeil. Regnum, cum tradidit, poteſt & de Salvatore dici quia cum tradidit, amiſit. Nam Filius poſtquam traditum ſibi à Patre regnum dixit, Patrem adhuc præferens ait, Hæc eſt autem vita æterna, ut cognoſcant te ſolum & verum Deum & quem miſiſti Jeſum Chriſtum. That is. In the Goſpel we finde the Angel telling *Mary* the Mother of the Lord, that of his Kingdom, that is, Chriſts there ſhould be no end; *Daniel* alſo ſaid the ſame, Then ſhall a Kingdom be ſet up for ever that ſhall never be deſtroyed, The Apoſtle on the contrary ſpeaking of the Lord, ſaith, He ſhall deliver up the Kingdom to God, and the Father: But how ſhall he have a Kingdom which he muſt deliver up to God even the Father? In a caſe agitated between the Father and the Son, that is, between God and Chriſt, a Reſignation is not to be taken for an Abolition: For conſider how the Father delivered the Kingdom to the Son; which thing the Lord himſelf witneſſeth in theſe words, All things are delivered unto me of my Father; If the Father did deveſt himſelf of power, when he made this deed of delivery to the Son, then may it alſo be ſaid of the Son that when he delivereth up the Kingdom again to the Father, He himſelf ſhall be wholly deprived of it. But *Abſit.* For the Son after he had ſaid the Kingdom was delivered unto him of the Father, he gives the Father (notwithſtanding) the preheminence in theſe words, *This is life eternal that they might know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent. Secundum hunc igitur ſenſum & filius non amittit regnum, cum tradidit,* Accordingly neither ſhall the Son loſe his Kingdom, when he maketh a delivery of it to the Father.

Mat. 11. 27

Joh. 17. 3.

Joh. 17. 3.

And now conſider, Is not the judgement of this Holy Antient and light of the Church very clear in this point. That though the oeconomy of Chriſts office in interceding for the Saints ſhall indeed finally ceaſe, yet of his Kingdom there ſhall be no end.

If any ſhould yet enquire what it is for the Son to deliver up the Kingdom to the Father, I ſhall again borrow Saint *Auſtin's* words (to which there need no addition, being ſo pithy and pertinent) for herein alſo he ſatisfieth the ſcrupulous inquirer.

Sed nunc videamus quid ſit Filium tradere Patri regnum: Hoc eſt quod

quod dicit Apoſtolus, tunc & ipſe ſubjectus erit ei, qui ſubjecit ei omnia, ut ſit Deus omnia in omnibus. Subjectio igitur hæc, eſt ipſa traditio regni: Itaque hoc loco interpretatio videbitur neceſſaria, ut & ſubjectus Patri Filius non negetur, & nihilominus æternum regnum habere dicatur, Hoc eſt regnum filii, quia in Nomine Jeſu omnia genua flectentur, tum cœleſtia, terreſtria, & inferna.

Poſtquam omnia Chriſtum fuerint confeſſa ſive vi, ſive voluntate, myſterium unius Dei cunctis manifeſtabitur & omnis gratiarum actio referetur à Patre, ex quo ſunt omnia, ut ceſſante prædicatione, unus Deus ſciatur in myſterio Trinitatis; Cum enim omnes poteſtates, omnes principatus & dominationes Chriſto genu-flexerint, tunc Filius manifeſtabit non ſe eſſe à quo ſunt omnia, ſed filium ejus, & illum in ſe videri, hæc eſt ſubjectio & regni traditio. Oſtendens enim patrem eſſe à quo ſunt omnia, ſubjecit ſe illi, cum de eo ſe dicit eſſe: Tanta enim majeſtas & claritas in adventu filii videbitur, ut omnes potentiæ & chori Angelorum, hunc ſingularem putent Deum. Salvator autem cum ſe non illum eſſe dixerit qui dicitur Pater ſed Filium ejus, regnans, tradit regnum Patri; in hac re manifeſtata eſt & ſubjectio & regni traditio, quia cum & à Patre ſe profitetur eſſe quicquid habet, Patris confitetur eſſe, omnem ſummam referens ad eum. Thus he ſweetly and ſufficiently; Whoſe words may be thus tranſlated into our own Idiome.

Sed per quem ſunt omnia. *Ambr.*

Let us now conſider what it is for the Son to deliver up the Kingdom to the Father. It is even that which the Apoſtle ſaith, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him that God may be all in all, whence it followeth that this ſubjection is the ſame with the delivery up of the Kingdom. An interpretation therefore here ſeems to be neceſſary, that the Son may be acknowledged to be ſubject to the Father, and yet nevertheleſs that he may be ſaid to have an everlaſting Kingdom, which may be called the Kingdom of the Son: becauſe then at the Name of Jeſus every knee muſt bow of things in heaven, and things in earth, and things under the Earth. *Phil.* 2. 10.

When all things do confeſs the Lord Jeſus, and are made ſubject unto him, whether it be by conſtraint, or by conſent, then ſhall the myſtery of one God be made manifeſt unto all, and all praiſe ſhall redound unto the Father, of whom are all things; that ſo, when preaching (that is the creatures ſervice in proclaiming the Name of God) ſhall

ſhall ceaſe, the one onely God may be known in the myſtery of the Trinity. For when all rule and all authority and power ſhall bow the knee to Chriſt, then ſhall the Son manifeſt himſelf that it is not he of whom are all things, but that he is his Son, and that in him, he himſelf is to be ſeen (according to his own words, *Joh.* 14. 10) This then is the ſubjection and the yeilding up of the Kingdome: Chriſt ſubjecteth himſelf unto the Father, proclaiming the Father to be he of whom are all things, confeſſing alſo that he himſelf is of him. For ſo great Majeſty and Glory will appear in the comming of the Son, that all the powers of Heaven, and company of Angels may poſsibly look upon him as God alone. But our Saviour when he ſhall ſay, I am not he, that is, the Father, but his Son, he delivers up the Kingdome to the Father, and yet continueth to be King ſtill. Herein then I ſay is manifeſted both his ſubjection, and his delivery up of the Kingdome; becauſe when he profeſſeth that he himſelf is of the Father, he confeſſeth that whatſoever he hath is of the Father, aſcribing unto him the glory of being the complement of all things.

Joh. 14. 10.

Beſides this the ſame Saint *Auſtin* adds yet another ſenſe concerning Chriſts delivery up of the Kingdome to the Father, interpreting the ſaid Kingdome for the people of the Kingdome, that is, his charge of the Elect Saints, which he received of the Father, not ſuffering one of them to be loſt, *Cum tradiderit Regnum Deo & Patri, id eſt, cum perduxerit ſanctos ſuos ad contemplationem Patris &c.* He ſhall deliver up the Kingdome to the Father, that is, when he hath brought all his Saints to behold the Glory of the Father, and his own Glory which he had with the Father before the World was.

Ad *Oro. Conſt. Priſcillia.* cap. 7. tom. 6.

Now whether we underſtand the Apoſtle in this ſenſe or that other before (either of which we may ſafely adhere unto, and unto one or both of them without queſtion muſt the words of the Apoſtle be reduced) we may conclude infallibly that Chriſts delivery up of the Kingdome to the Father ſhall not deprive him of that power and authority which he had before over his Church, but that he ſhall continue to be King thereof unto all eternity.

Auguſt. eodem loco.

Quod autem dicit Apoſtolus, deinde finis cum tradiderit Regnum Deo & Patri, ibi finem non conſumentem, ſed perficientem ſignificat. And whereas the Apoſtle ſaith, then cometh the end, when Chriſt ſhall deliver up the Kingdome *&c.* That is not to be underſtood of the end bringing with it deſtruction and diſſolution, but rather that which bringeth

bringeth perfection; wherein ſhall be a clearer demonſtration of Chriſts Power and Wiſdome in the governing of his Church then is poſſible now to be diſcerned; For as *Luther* upon theſe very words of the Apoſtle, ſaith well, *Eſt idem hic in Terris regnum, quod poſtea in Cœlis futurum erit, niſi quod jam contectum oculis noſtris non pateat.* It is the ſame Kingdome here upon Earth, which ſhall be hereafter in Heaven, but that we are not able now abiding in this mortal and ſinful eſtate to perceive it being hidden from our eyes.

I could multiply Authours both Ancient and Modern who do all agree in this, that when Chriſt delivers up the Kingdome to the Father, he then onely layeth down his Mediatorial Office, not continuing any longer the Fathers Deputy in the governing of his Church, but that his Kingdome notwithſtanding ſhall everlaſtingly be the Same: The ſame in the manifeſtation of his Wiſdome, Power, Love, Goodneſs towards his redeemed people to all eternity. Onely how and wherein he will exerciſe the Authority of a Head over his Church otherwiſe then is before related, there is none that is wiſe unto ſobriety that will ſpeak of it, or be inquiſitive after it. Such knowledge is too wonderful for us, it is high, we cannot attain unto it.

Now therefore let all the ends of the Earth, that is, all the Inhabitants of the World farre and near, Look unto Jeſus, and be ſaved. Conſider him in his Divine Nature, as he is begotten of the Father from eternity to eternity, conſider him alſo in the ſeveral works of creation, continual preſervation, and future reſtauration of all things, look unto him in his relation to his Church, what he hath been, is, and eternally will be without any variableneſs or ſhadow of turning, you'll finde him in all that which the Apoſtle here proclaims him to be, the ſame yeſterday, to day, and for ever. *Application.* *Eſ.* 45. 22.

Look unto him then I ſay, that you may more and more long after his appearance, love him, and delight in him. Look unto him that you may follow his example (an example equivalent with all Rules of righteouſneſs) in thoſe things which he did and commanded, though not altogether in thoſe things which he did, but commanded not. What better object can you have to fix all the thoughts of your hearts upon? He is the pattern ſet for your imitation according to the depth of Divine Wiſdome: He is *the gift of God* to the World κατ' ἐξοχὴν ἡ κατ' ἐξοχὴν, a greater gift then which (though God be great in power and *Joh.* 4. 10

Eph. 1. 6.

Hag. 2. 7. *Pſ.* 45. 2. *Cant.* 5. 10.

and infinite in love) he hath not to give. He is the beloved, in whom the Father is well pleaſed, *delicia Dei & humani generis*, the darling of the Almighty, and *the deſire of all Nations fairer then the children of men, white and ruddy, the chiefeſt of ten thouſand*, white in his Divine Nature (according to the ſenſe of ſome late Expoſitours) which was the brightneſs of his Fathers ſubſtance, and red in his humanity, being of the ſame ſubſtance with the firſt *Adam* who was made of red earth; white in his holineſs, and red in his bloud and ſufferings; white in his own immaculate purity and innocence, but red in the imputation of our ſins, which are like ſcarlet and crimſon *Eſ.* 1. 18. White in his goodneſs and free grace to humble ſinners, but red and bloudy to all his enemies that will not ſuffer him to reign over them.

Worthy is this our Jeſus that we ſhould continually look unto him. He looks unto us in all our afflictions and ſupports us in them, In all the deadly hazards that we are liable unto through the malice of Satan, and preſerves us from them, In all our backſlidings, and recovers us out of them, In all the duties of Religion, and by his ſpirit enables us unto them, In all the works of our callings, and commands a bleſſing upon them. Without him we can do nothing, without him we are nothing, without him we can hope for nothing: He looks upon our graces, the fruits of his own ſpirit in us, and cheriſheth them; upon our infirmities and pities them, upon the purpoſes, inclinations, deſires of our hearts towards him, and delights in them; upon our bodies and ſouls and will undoubtedly ſave them. Should his eyes then run to and fro amongſt us, and be ſtill ſet upon us for good, and ſhould not we look unto him again?

I call you not to an empty ſpeculation of Jeſus Chriſt in a picture, according to the manner of ſuperſtitious dawbers, who paint him out in a Crucifix ſutable to their own fooliſh fancy (for who among them can ſay expreſly, ſuch was the faſhion of his countenance and other parts of his body, as we ſee here in the draught before us) and then Pygmaleon-like dote upon it, or rather like the Prophets Carpenter, as they are well reſembled, fall down and worſhip it when they have done Such vanity as this let us leave to thoſe that have their eyes full of ſpiritual Adulteries, whom a deceived heart hath turned aſide, ſo that they cannot deliver their own ſoul, nor ſay when they take hold of their Crucifix, is there not a lie in my right hand?

Sic ille manus, ſic ora ferebat.

But

But beloved Chriſtians, I ſpeak as to wiſe men, Judge ye what I ſay, You that have been in the Holy Mount with Jeſus, I mean that have been converſant with him in his Word, and have the anoynting which ye received of him abiding in you, whereby you are made able to ſee him that is inviſible, you know better how to look unto him, that you may draw virtue from him. *The Wiſe mans eyes are in his head,* ſaith *Solomon*, he conſidereth well what he doth, that he may do it to the beſt advantage; or he lifteth them upwards, ſaith Saint *Ambroſe*, and fixeth them upon Chriſt his Head, ſitting at the right hand of God, when the eyes of a fool are in the ends of the earth, poring upon vanity, to the feeding of his folly, but nothing at all to the ſatisfying of his ſoul. *We walk here by faith*, as the Apoſtle tells us, *and not by ſight*; The leſs therefore there is of ſight, the more anſwerable to the Rule will our walk be: Let Faith then have its perfect work in drawing the whole ſoul to look unceſſantly unto Jeſus, as the Authour and Finiſher of our Faith and Salvation, who hath begun his good work in us, and will alſo perfect it; who hath given us grace to believe and will ſurely continue this grace with us even to the end, becauſe he is the Same for ever. Faith will make us to ſee what he hath done for us, how he was faithful in fulfilling all Righteouſneſs, what he hath ſuffered likewiſe, how he was faithful unto death, yea unto wrath; for that which we ſhould have been ſuffering in hell for ever, that did he in the ſhort time of his Paſſion ſuffer in our ſtead; it will make us ſee what he is now doing, dwelling in our hearts, ſhedding abroad his love in our ſouls, preſerving us out of the hand of the enemy that ſeeks our deſtruction, appearing before God in our behalf, preparing a place for us, that where he is, there we may be alſo. And what he will do, preſent us before his Father, proclaim our Integrity and Sincerity before his Angels, crown us with Glory, embrace us with the everlaſting Arms of his Love, continue to own us for his brethren unto all Eternity.

1 *Joh.* 2. 27.
Ec 2.14.
Pro. 17. 24
2 *Cor.* 5.7.

Oh then let us look unto this Jeſus that our ſouls may be more and more raviſhed with his love. They that thus look unto him here with the eye of Faith, when their natural bodies ſhall become ſpiritual bodies, ſhall moſt certainly with their eyes behold this their King in his beauty for ever with joy unſpeakable and full of glory. Which exceeding ſuperlative eternal weight of glory that we may obtain, both

I that have here, according to the grace that is given unto me, written of this Subject, and you that with an honest and good heart have read and perused it, The Father of Mercies and the God of all Consolation grant unto us through the Mediation of that Son of his love, our Lord and our Life *Christ Jesus*,
Amen, Amen.

Bern. Serm. 22. in Cantic.

Currimus omnes post te, O Domine Jesu, in Odore Unguentorum tuorum, in omnem terram exivit Odor Vitæ, & qui vitalem hanc sparsam ubiq; fragrantiam non sentit, & ob hoc non currit, aut mortuus est, aut putidus.

AN

AN

APPENDIX

To the former

TREATISE,

Added, becauſe of the ſeveral ADDRESSES *that are therein made unto the* JEWS, *and proving clearly from Scripture that they ſhall in time become a people again in whom the Lord will delight.*

BEcauſe mention hath been made of the great hope that is to be conceived concerning the Jews Reſtauration, it is fit here to ſhew the reaſon of this Hope, and what good warrant may be produced for our confidence therein: The rather becauſe there are ſome amongſt our ſelves, who will (becauſe they will) be Scepticks in this point, being too apt to inſult and trample upon this forlorn and deſolate people, though our Apoſtle hath given ſufficient warning to the contrary. Neither will our undertaking herein be impertinent to the matter we have had in hand, for it will in the iſſue plainly demonſtrate the Immutability of the Lord Jeſus Chriſt towards this people, and that his Covenant which he made with their Fathers is not forgotten, but ſhall inviola-

bly be kept and fulfilled to a tittle in this day of his power, becauſe, even becauſe he is Ὁ Αὐτὸς ſtill the ſame unto them, as ever he was from the Beginning.

The ground upon which we do in the name of God proceed, is this. If *Moſes* and the Prophets be of account with the Jews, or the Lord Jeſus Chriſt and his Apoſtles of any value with us, there may be great hope for the Jews to expect, and good warrant for us to believe their reſtauration.

Deut 4. 30 31. First, Hear what *Moſes* ſaith of this people *Deut.* 4. 30. 31. *When thou art in tribulation* (as they are this day) *and all theſe things are come upon thee, even in the latter dayes* (remember that) *if thou turn to the Lord thy God, and ſhalt be obedient unto his voice: (For the Lord thy God is a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the Covenant of thy Fathers which he ſware unto them.* But if God hath now caſt away his people in theſe latter dayes, ſo as that they ſhall be no more a people, hath he not forgotten the Covenant of their Fathers, which he ſware unto them?

Poſſibly it will be replyed, That promiſe was attended with this Proviſo, if they turn unto the Lord their God, and be obedient unto his voice; But that will never be becauſe of the hardneſs of their hearts, to which they are given up by the juſt judgement of God for their contempt of the Goſpel, when it was ſent unto them.

Deut. 30. 3, &c. In anſwer hereunto, hear Moſes once again, *Deut.* 30. 3. &c. *If thou return unto the Lord thy God, then will the Lord thy God turn thy Captivity, and have compaſſion upon thee, and will return and gather thee from all Nations, whither the Lord thy God hath ſcattered thee. If any of thine be driven out unto the utmoſt parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will circumciſe thine heart and the heart of thy ſeed, to love the Lord thy God with all thine heart, and with all thy ſoul that thou mayeſt live.*

You'll ſay, How doth this take away the premiſed Objection? Hear and conſider:

First, Theſe promiſes doubtleſs are grounded upon the new Covenant (for the old admits of no mercy to be ſhewed unto any upon the violation of it) The condition therefore muſt be underſtood in an anſwerable ſenſe, If you return, and if you obey, that is, when thou ſhalt Return, and when thou ſhalt obey, being induced there-

thereunto by that Grace which I will give unto thee.

Secondly, Of whom ſpeaketh Moſes this? Of ſome few, a Tribe or two of the Children of Iſrael, or of the whole Nation? Surely of the whole Nation; but hitherto is not the Captivity of the whole nation turned, neither hath the Lord gathered them from all thoſe nations, and the utmoſt parts of heaven, whither he had in his ſore diſpleaſure ſcattered them.

Thirdly, Circumciſion being the Sacrament of initiation whereby this people were ſeparated from the World, and ſolemnly admitted to be a peculiar portion to the Lord, the promiſe here of circumciſing their hearts doth not ſo much imply their confirmation in their obedience during their reſtored eſtate, as the turning of their hearts even at the time of their re-admiſſion to be the Lords.

Fourthly, This promiſe hath never yet been fulfilled in any of their former deliverances: For Saint *Steven* ſpeaketh to them in this manner, after all that God had done for them, *Ye ſtiff-necked and uncircumciſed in heart and ears, ye do alwayes reſiſt the Holy Ghoſt, as your fathers did, ſo do yee.* It remaineth therefore that the accompliſhment thereof is yet to come, *viz.* In theſe latter dayes. Thus Moſes. *Act.* 7. 51.

The Prophets likewiſe with one Conſent do teſtifie the ſame.

Firſt, Iſaiah is very free and copious in this matter. *It ſhall come to paſs,* ſaith he, *in that day* (Eſ. 11. 11, 12.) *that the Lord ſhall ſet his hand again the ſecond time, to recover the remnant of his people that ſhall be left, from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the Iſlands of the Sea*, that is, from all quarters of the World. *And he ſhall ſet up an enſign for the Nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the four Corners of the Earth.* *Eſ.* 11. 11, 12.

Let us here alſo take notice of ſome conſiderations very pertinent, as I conceive, to our preſent purpoſe.

Firſt, The Prophet we ſee ſpeaks of the ſecond time of Gods ſtretching out his hand for the deliverance of all the poſterity of Jacob, which ſecond time muſt be in the dayes of the Meſſiah, as appeareth by the tenth verſe. Secondly, Obſerve this place is not to be underſtood of the elect both Jew and Gentile (as ſome will have it) For the Prophet had in the tenth verſe ſpoken particularly of the Gentiles. Therefore

fore the people here intended are without controverſie onely the ſeed of Abraham according to the fleſh. Thirdly, Conſider how the Prophet ſpeaks not of Judah alone, or the two Tribes that came out of *Babylon* after the ſeventy years Captivity, but (which is very remarkable, not onely here but in ſundry other places) of Iſrael and Judah together who never yet were united ſince their firſt ſeparation. Fourthly, This aſſembling and gathering of Iſrael and Judah together ſhall be in thoſe dayes, when the Lord ſets up an enſign for the Nations, that is, when the Meſſiah ſhall be lifted up in the Miniſtery of the word, For *he is the rock of Jeſſe, which ſhould ſtand for an enſign of the peoples.*

See another Prophecy from the ſame hand *Eſ.* 43. 5, 6. *Fear not*, ſaith the Lord to Iſrael, *for I am with thee, I will bring thy ſeed from the Eaſt, and gather thee from the Weſt, I will ſay to the North, give up, and to the South, keep not back, bring my Sons from far, and my Daughters from the ends of the earth.* And again Eſ. 45. 22, 23. *Look unto mee, and be yee ſaved all the ends of the earth, In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.* *Eſ.* 45. 22. 25.

Let it be now hereupon conſidered, Hath there been as yet an univerſal gathering of Iſrael to the Lord, ſuch as is here mentioned? Hath the Lord as yet juſtified all the ſeed of Iſrael, that is, the Nation of them againſt their enemies? Or doth the Nation yet glory in that ſalvation, which hath been wrought in the world now in the time of the Goſpel? If not, then ſurely theſe things are yet to be fulfilled.

If it be objected (as ſome will not ſtick to do it) that theſe and the like places are to bee underſtood Synechdochically, as putting a part for the whole, *viz.* Iſrael for the whole Church of God throughout the World, that it ſhould be gathered and juſtified, and that all the people of God ſhould glory and make their boaſt of the Lord. I anſwer, Though it ſhould be ſo, yet the literal meaning here, as it referreth to the poſterity of Jacob, is not to be wholly ſleighted; for admit, that it be an uſual form of ſpeech by a Synechdoche, to put a part for the whole, Yet ſuch a Synechdoche muſt needs be accounted a violent aſſault upon reaſon, and was never before heard of, as that a part ſhould ſignifie the whole, when that part which ſhould expreſs the whole is not included, but ſhut out from it: doubtleſs in all Synechdochichal ſpeeches the part ſet down for

for the whole muſt be always a part of it: as when Saint *Paul* ſaid, *Ye ſhall ſee my face no more* Act. 20. His face is a part of him, And thus muſt all other Synechdoches whatſoever be underſtood, the part ſignifying the whole muſt of neceſſity be included and contained in it. If therefore all the Nation of Iſrael here be put for all the Nations of Believers in the World, as a part of the whole, then it muſt certainly follow that the Nation of Iſrael according to the fleſh was included as part, and not excluded from the whole.

Let us go on, omitting for brevities ſake what might be more added out of the Prophet *Eſay* to this purpoſe, wherein he hath abounded: Conſider how *Jeremiah* keepeth alſo in the ſame track. For thus ſaith he in the Name of the Lord. *In thoſe dayes the houſe of Judah ſhall walk with, or to the houſe of Iſrael, and they ſhall come together*, &c. Jer. 3 18.

And again, *I will gather the remnant of my flock out of all Countryes whither I have driven them, and will bring them again to their folds, and they ſhall be fruitful and encreaſe, and I will ſet up Shepheards over them which ſhall feed them, and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the Lord.* Jer. 23.3, 4.

Add hereunto, *Loe the dayes come, ſaith the Lord, that I will bring again the Captivity of my people Iſrael and Judah, ſaith the Lord, And they ſhall ſerve the Lord their God, and David their King, whom I will raiſe up unto them.* Jer. 30 3. 9.

The like alſo is prophecyed by Ezekiel, *Thus ſaith the Lord, behold I will take the Children of Iſrael from among the Heathen, whether they be gone, and will gather them on every ſide, and I will make them one Nation in the Land upon the Mountains of Iſrael, and one King ſhall be King over them, and they ſhall be no more two Nations, neither ſhall they be divided into two Kingdoms any more at all, and my ſervant David ſhall be their Prince for ever. Moreover I will make a Covenant of peace with them, it ſhall be an everlaſting Covenant with them, and I will place them and multiply them, and will ſet my ſanctuary in the midſt of them for evermore. My Tabernacle alſo ſhall be with them, Yea I will be their God, and they ſhall be my people, and the Heathen ſhall know that I the Lord do ſanctifie Iſrael, when my Sanctuary ſhall be in the midſt of them for evermore.* Ezek. 37. 21, 22, 23. &c.

Again (Jer. 31. 1, 4.) *At the ſame time ſaith the Lord*, that is, in the later dayes (as appears Jer. 30. 24.) *I will be the God of all the families of Iſrael, and they ſhall be my people; Again I will build them.* Jer. 31. 4.

an

and thou ſhalt be built O Virgin of Iſrael, thou ſhalt be again adorned with thy Tabrets, and thou ſhalt go forth in the dances of them that make merry.

I willingly paſs by many other places that might be alledged, for it would be too much to inſert all that is written thereof.

But I demand, Hath any of theſe things as yet come to paſs? When was it that the houſe of *Judah* did walk with the houſe of *Iſrael* together, ſince the time they were divided one from the other in the days of *Rehoboam*? Hath the Lord as yet gathered the remnant of his flock out of all Countryes, whither he hath driven them, or ſet up ſhepheards over them, to feed or to defend them, ſo as they ſhould fear no more, nor be diſmayed? Do *Iſrael* and *Judah* this day unanimouſly ſerve the Lord their God, and *David* their King, that is, the Meſſiah *David*'s Son (as Interpreters both *Jewiſh* and Chriſtian expound it) of whoſe government and peace there ſhall be no end? Hath God ſet his Sanctuary in the midſt of them, or pitched his Tabernacle among them, ſo as the Heathen do take notice of it, that it is the Lord that doth ſanctifie *Iſrael*? If his Sanctuary hath been among ſome of them, it hath been again removed, but here it is ſaid, his Sanctuary ſhall be in the midſt of them for evermore: In fine, Hath God as yet in theſe latter dayes declared himſelf to be the God of all the families of Iſrael ſince their defection from him, and own'd them again for his people? Is this Virgin as yet repayred, ſince ſhe was ſtript of her ornaments, or hath ſhe yet furbiſht over and trimmed up her Tabrets, that ſhe might rejoyce at her reſtauration?

If none of all theſe things I ſay be yet come to paſs, and the word of God cannot be retracted, they are yet to be fulfilled, and ſhall in time moſt certainly have their due accompliſhment.

Yea more, that neither their diviſions amongſt themſelves, Iſrael againſt Judah, and Judah againſt Iſrael, nor their inveterate ſtubbornes againſt the Lord might be any hinderance unto them, the Lord promiſeth by the Prophet *Jeremy* in theſe words, *I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their Children after them.* And by the Prophet *Ezekiel* in theſe words, *A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will put my ſpirit within you, and cauſe you to walk in my Statutes, and ye ſhall*

Jer. 32.39

ſhall keep my judgments and do them. Oh bleſſed and thrice happy ſhall this people be when theſe things are fulfilled. I deny not but theſe promiſes have a meaſure reaching to us *Gentiles*, even all among us, that are intereſſed in the new Covenant. But I ſay again the people that are mentioned cannot without violence done to the ſenſe of the Holy Ghoſt, be excluded from them in the dayes of the Goſpel.

I omit what might be further added out of theſe Prophets to this purpoſe, As *the viſion of dry bones in the Prophecy of* Ezekiel, *reſtored to life again*: And *that of two ſticks made both one in the hand of the Prophet*; with ſundry other diſcoveries of the minde of God concerning this truth, which upon an unprejudicate peruſal even by thoſe that are contrary-minded, would appear unto them to carry in them this ſenſe, *viz.* That this firſt-born of the Almighty, this people ſo entirely beloved of the Lord ſhall not at this day be quite forgotten, as dead men out of minde, nor be ever divided one from another, as they have been, but ſhall reſtored again notwithſtanding the ſeeming impoſſibilitie of it, to their priſtine glory, and ſhall be happily re-united together into one, as becometh brethren.

In the next place let us try whether the Prophecy of *Daniel* will afford us the like Suffrage herein, as the other Prophets have done.

But before we enter hereupon give me leave to premiſe a word or two. It is not my purpoſe here to launch out too ventrouſly into this deep, I foreſee the danger that attends upon it, many of late having loſt themſelves in ſo doing by a too much confidence of their skill and ſtrength, that I may not therefore fall under the guilt of raſhnes and inadvertency in this kinde with others, who have been peremptory in ſtating and determining the Epoche's and Periods of times mentioned in this Book, and that of the *Revelation* (which have appeared to their ſhame to be of a larger extent then thoſe limits which they have ſet unto them) I ſhall onely offer what I have to ſay to the judgement and examination of the Church, not daring to determine in a point of ſuch difficulty and uncertainty, as that is, which I am now about to inſiſt upon.

The place which I have ſingled out for my purpoſe is in the ninth Chapter of this Prophecy and the twenty fourth verſe; Where the

Angel who is before called the Man *Gabriel*; becauſe he appeared in a humane ſhape, ſpeaks unto *Daniel* in this manner. *Seventy weeks* (as it is tranſlated) *are determined upon thy people, and upon thy Holy City, to finiſh the Tranſgreſſion, and to make an end of ſins, and to make reconciliation for Iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the Viſion and Prophecy, and to anoint the moſt Holy.*

Dan. 9. 24.

In the expoſition of which words I finde Interpreters do generally run upon this foot of account, making theſe ſeventy weeks, as they are called, to be ſeventy times ſeven years, and to begin at one of thoſe four Edicts mentioned in *Ezra* and *Nehemiah*, that came forth from thoſe *Perſian* Monarchs, *Cyrus*, *Darius*, and *Artaxerxes*, for the reſtoring and returning of the people, and for the building of the Temple and City; wherein they do much vary one from another, and are at a great loſs in their computations, becauſe not onely the Scripture doth not afford help in this matter, not expreſſing the full years of the reign of thoſe Princes, nor yet the ſeries of their ſucceſſion, but thoſe Hiſtorians alſo that have been of old, who (as a learned Antiquary obſerveth) having ſo many, and ſo great helps at hand, which we want, of the *Perſian*, *Babylonian*, *Aſſyrian*, *Egyptian* Writers, who at large related the acts of thoſe Princes, with whom in their times the ſtate of the *Jews* did concur, and who were abundantly furniſhed with Hiſtories of the *Seleucidan* and *Lagidan* Princes of the *Macedonian* race, with whom the *Jews* after the Captivity had great negotiations, have left unto us ſo very poor, or none at all helps for direction herein, in ſo much that we have little or no cauſe to thank them for it; Upon which conſideration I ſay none of our Expoſitours before us could, nor can any man elſe to this day conclude preciſely upon a certain root of time for the beginning of theſe years according to this account: nevertheleſs it is the concurrent judgement of writers that at one of theſe forementioned Edicts muſt theſe ſeventy weeks take their Commencement and Beginning: the final Period whereof, which muſt be as uncertain as the Beginning, they make to be either at the coming of the Meſſiah, or at his Baptiſme, or at his Death, or at the deſtruction of *Jeruſalem* and the Temple, the amounty of which time, ſay they, makes up 490 years, and are afterwards by the Angel branched out into ſeveral parcels, where every part hath ſome Cardinal thing of ſpecial remarke fixed unto it, that ſhould happen within that time.

Biſhop Mountague.

But

But I ſhall now crave leave to lay down my conceptions of this Scripture, differing from the ordinary interpretation of it, believing there is enwrapped in it the whole purpoſe and determination of God concerning his *Iſrael* from firſt to laſt, beginning at ſome notable Epoche, and to be continued untill the final reſtauration of that Nation which is yet to come.

This I confeſs may ſeem ſtrange at firſt ſight, becauſe of the novelty of it: But by that time we have duely conſidered the words, as they are delivered by the Angel, it may happily be adjudged not altogether impertinent, and may give occaſion unto ſome of a more diligent ſearch and enquiry after a further meaning of the Holy Ghoſt in this Scripture, then as yet hath been thought upon.

Obſerve then, the Prophet underſtanding by books, as he ſaith in the ſecond verſe, the number of years, whereof the Word of the Lord came to *Jeremiah* that he would accompliſh ſeventy years in the deſolations of *Jeruſalem* (which years were then expired) *he ſetteth himſelf* (as ver. 3.) *to ſeek the Lord God by prayer and ſupplication* in the behalf of his people, and the Holy City, that mercy might at length be ſhewed unto them in their deliverance. Whereupon this anſwer is preſently returned unto him by *Gabriel*; but what anſwer is it? Not punctually poſitive to his prayer, which was for the aforeſaid deliverance ſo much deſired by him, now after the expiration of the terme appointed for the Babyloniſh Captivity, that ſeems to be the leaſt part of the Angels errand at this time, but becauſe *Daniel* was a man greatly beloved, the Angel hath a matter of greater import here to reveal unto him, in which he might be aſſured that the deliverance which he prayed for ſhould alſo be included. But what is this buſineſs of greater import? Is it the happy conſequents which ſhould follow upon their deliverance? Thus indeed hath it been conceived: But rather is it not (as I have ſaid, and which I ſhall undertake here to prove to be) the purpoſe of God concerning his delivering this people out of all their troubles, eſpecially thoſe which they endured in *Egypt* and *Babylon*, and now alſo in their diſperſion into all Lands, where they are ſcattered to this very day, from the very time when they were firſt brought into a preparatory way of being formed into a Nation? As for the Holy City, that onely is inſerted in this anſwer, becauſe the Prophet had mentioned it in his prayer, and the Angel ſpeaks more particularly of it in the verſes following. This with ſub-

miſſion of my judgment to the Holy Catholike Church, and of my Mother the Church of *England*, I conceive to be the genuine ſenſe of that Scripture, and what I have now to ſay to it, I deſire may be conſidered without prejudice.

My ſupputation of the time here mentioned is after this manner. Theſe 70. Weekes, as they are called, I take for 70. Jubilees, each of which being 49. years, they together make up 3430 years. Now if we reckon from the time of *Jacobs* going down into *Egypt* (which is the Epoche that I fix upon, the reaſon whereof I ſhall ſhew hereafter) there will not at this time want much of compleating theſe ſeventy Jubilees.

For from that time to the Incarnation of our Saviour the Lord Jeſus Chriſt, * were 1721. years, and ſince the Incarnation are 1660. Both which accounts make up 3381. So that to fill up the ſaid number of Jubilean years there remaineth but one ſingle Jubilee more, which will fall out to be in the year of our Lord 1709. About which time the people of *Iſrael* (called here *Daniels* people becauſe of his care and tender affection towards them) may become a people again, according to the concurrency of Scriptural Prophecies, their iniquity, tranſgreſſion and ſin finiſhed and taken away through the reconciliation that ſhall be then between their God and them, in ſtead whereof they ſhall have an everlaſting righteouſneſs, brought in by the good hand of God upon them, whereby they ſhall become a righteous Nation for ever, and ſo conſequently the whole Viſion and Prophecy concerning them will be ſealed, that is, confirmed and concluded; and the moſt Holy, or the Holineſs of Holineſſes, that is, either the Holineſs of *Iſrael*, ſurpaſſing all the Holineſſes of believing *Gentiles* ſhall be anointed, that is, exalted above all others, or the Meſſiah, even the Lord Jeſus, who is the Holieſt of them all (for there is Holier then the Holieſt, and there is Holier then they) ſhall be anointed, that is, reign as King over them, and they by their unanimous acclamations and chearful ſubjection acknowledge him to be their Sovereign.

The ſenſe of this Scripture I confeſs is new, but it will not follow thereupon that it cannot be true. Yet I am not confident that it is the onely meaning of the Spirit, for then I ſhould pretend to be wiſer then *Daniel*. But I will wait for the determination of the Holy Church about

* *Which agrees with Alſtedius his account*

about it, and expect till the end be, what Divine Providence will work in bringing of it to paſs, hoping to reſt, and to ſtand in my lot with *Daniel* at the end of the dayes.

Some intricacies I know will appear in this interpretation, which I ſhall endeavour to unfold: Yet ſure I am they are not ſo many as other Expoſitions are perplexed with, and ſo ſnarled that they can never be reſolved.

Firſt an account will be required of me why I ſhould call and reckon thoſe for Jubilees which are in our Tranſlation called Weekes. I anſwer, though the word be tranſlated Weekes (which I do not take upon me to correct, the word having a meaſure according to Scripture-phraſe extending to various ſignifications) yet ſuch as are skilful in the Original do well know that theſe words may be alſo rendred thus, ſevens ſeventy are pared out for thy people. Now the Scripture ſpeakes of three ſeveral ſorts of ſevens or ſeptenaries in order to ſuch times which the Lord hath ſanctified. Firſt, the ſeventh day, ſecondly, the ſeventh year, thirdly, the ſeventh Sabbatical year. The ſeventh day was the Sabbath wherein the people were to reſt, *Lev.* 23. 3. The ſeventh year was the Sabbatical year wherein the ground reſted, *Lev.* 25. 4. The ſeventh Sabbatical year was the Jubilean Sabbath, *Lev.* 25. 8. The acceptable year above all the reſt, the year of liking or good-will, *Eſ.* 61. 2. or as *Ezekiel* calls it, *the year of liberty*, or general releaſement proclaimed by ſound of trumpet, wherein every man was to return to his Inheritance again, and every ſervant to his freedome, which priviledges doubtleſs brought on much rejoycing and jubilation among them: It was a year of great expectation, inſomuch that it is conceived to be the great Epoche or Cardo of their times, as the *Olympiads* were among the *Græcians*, and the *luſtra* of old and *indictions* of late among the *Romans*. *Hoc obſerva* (ſaith *Alſtedius*) *Jubilæos eſſe infallibiles Characteres ſecundum quos præcipua tempora in Scripturis definiri poſſunt*: This know, that Jubilean Sabbatiſms are the moſt infallible characters to decipher and diſtinguiſh the principal times of note in the Holy Scripture. This ſeptenary therefore ſeems to be worthy of more then ordinary regard: And the rather becauſe it did likewiſe in an eſpecial manner ſhadow out our deliverance by Chriſt, which was indeed the acceptable year of remiſſion, prophecied of before, *Eſ* 61. 1. 2. and ſo interpreted by our bleſſed Saviour, *Luk.* 4. 18. As alſo thereby was ſignified our return

Lev. 23. 3.

Lev. 25. 4.
Lev 25. 8.
Eſ. 61. 2.
Ezek. 49. 17.

Hoſpinian de Orig. Feſt. c. 9.

return into the Heavenly Paradiſe, *Luk.* 23. 43. from which we are fallen in *Adam*. The ſeventh year may be applied to every mans particular conſummation when his ſoule is received up into glory, but by the Jubilean Sabbath (wherein all the *Iſraelites* had their re-entry upon their Lands formerly ſold) is the general re-entry of all believers into the Kingdome of Heaven, which they had formerly forfeited by their ſins, moſt happily prefigured. Theſe things then being ſo, and the Angel leaving it undetermined which ſeven of the three it is that is here meant, whether this great Septenary rather then that of weekes of years may not in reaſon be judged to be that which the Angel here intended, when he ſaid ſevens ſeventy are cut out for thy people, let the Church determine.

Did not our Saviour allude unto the 70. Jubilees when he ſpake of our forgiving one another ſeventy times ſeven?

As for that objection which perhaps may here be caſt in, that the Jubilean year was not ordained before ſuch time as *Moſes* gave out the Law to the people in the Wilderneſs, and therefore could not be reckoned on before it was in being. And that alſo, that the Jubilee was a part of the Ceremonial Law, and therefore as out of date, not to be reckoned on in the time of the Goſpel, theſe I ſay upon due conſideration will appear to be of no force.

For firſt, the ſeventh day Sabbaths and Sacrifices were a part of the Moſaical Inſtitute, *yet were obſerved by Gods people from the beginning of the World*, ſo might Jubilees too, for ought that may be objected to the contrary. Yea it is apparent that Jubilees have been diſtinguiſhed of old into two ſorts, *viz. Jubilæi Mundani, & Jubilæi Moſaici*, that is, Jubilees of the Creation, and Jubilees of the Law; ſo that this account by Jubilees might be before the Law. But there is no need to go ſo far for an anſwer: The Angel might here ſpeak of ſuch an account of years by way of Prolepſis or Anticipation (a Figure uſual in Scripture) though there were no Jubilees to be obſerved by that people for above 200. years after *Jacobs* going down into *Egypt*. And whereas it is objected in the ſecond place, that becauſe the Jubilee is a part of the Moſaical Pedagogy, therefore it is not now to be reckoned on; I anſwer, no more do we, ſo as to obſerve it according to the Law of *Moſes*, nevertheleſs while the world ſtandeth, 49. years will be ſo many ſtill, and no more nor fewer then they were wont to be, when *Moſes* gave out the Law. And the Angel might ſpeak according to the Phraſeology of that Age, and to the apprehenſion of the Prophet,

Prophet, though the Judaical obſervation of Jubilees was to ceaſe long before the expiration of the time that he was inſiſting upon. But enough of this. Let us proceed.

The time of *Jacobs* going down into *Egypt* is (as hath been ſaid before) very remarkable, and may be eſteemed a fit Epocha for the beginning of theſe ſeventy Jubilees. The grounds and reaſons of which conjecture, I do now here offer to conſideration.

Firſt, when *Jacob* went down into *Egypt* God promiſed him to make him a great Nation, *Gen.* 46. 3. And withall deſigned that very place for the performance of his word, which was there fulfilled. For thus *Moſes* tells the people, *Deut.* 10. 22. *Thy fathers went down into* Egypt *with threeſcore and ten perſons, and now the Lord thy God hath made thee, as the Stars of Heaven for multitude.* Whence we may collect, this journey into *Egypt* was the beginning or providential occaſion of forming this people into a Nation, and whereby God did viſibly fore-lay his deſign of proving himſelf unto them to be the great Jehovah, in giving a being to his Promiſe made before unto *Abraham*: Therefore very fit to be the Epocha of the Viſion and Prophecy concerning this people.

Secondly, *Egypt* was the place where *Iſrael* was firſt as a Childe trained up under his Fathers diſcipline, and for the ſins wherewith they there ſinned, God made them there to paſs under the rod, and brought them firſt into the bond of the Covenant (*Lev.* 17. 7. *Joſh.* 24. 14. *Ezek.* 23. 3.) ſo that in all likelihood, there did the time of *Jacobs* trouble begin, which in the purpoſe of the Almighty, was (as the Angel here ſpeaketh) cut out and pared for this people. And as they continued in their undutifulneſs, forgetting the God that formed them, ſo was their trouble alſo continued afterwards by ſundry puniſhments inflicted on them in their ſeveral Generations, but eſpecially in the Babyloniſh Captivity, and to this day lengthned out in their preſent diſperſion into all Lands, where the Lord hath ſcattered them. And have we not good reaſon then to ſuppoſe that *Jacobs* going down into *Egypt* at the commandment of the Lord was eminently ſubſervient to theſe ends, that God might enter upon his work, his great work, which he had determined concerning this people? Somewhat ſurely there is in it that the Spirit would have us to take ſpecial notice of, becauſe we find it ſo often mentioned in the Scripture, ſee *Gen.* 46. 6. *Deut.* 10. 22. *Deut.* 26. 5. *Joſh.* 24. 4. *Pſal.* 105. 23. *Act.* 7 15.

It

It may be ſaid *Abraham* alſo went down into *Egypt* two hundred and ſixteen years before *Jacob*, this account therefore of Jubilees may as well begin from that time as from *Jacobs* going thither.

A negative anſwer muſt hereunto be given. For firſt, though *Abraham* went into *Egypt*, yet it was not at the commandment of the Lord, but as a traveller from one Country to another, as his affairs called him, and it was but for a ſhort time, for he went up from thence again, and which is remarkable, *All that he had he brought away with him*, Gen. 13. 1. Pſ. 105. 14. 15.

But as for *Jacob*, he went not thither but at the expreſs word of the Lord, and there he continued till the day of his death, and his Poſterity removed not from thence till the Lord led them forth with a ſtrong hand and ſtretched-out arm. Secondly, when *Abraham* went thither, God had not made known unto him the afflictions that his Poſterity ſhould endure in that Land, and therefore he might be at his liberty before, to go thither or not, as ſeemed good unto him; but when once this was revealed unto him (*Gen.* 15.) there muſt then be no more journeying into *Egypt* by theſe Patriarchs, till the very beginning of that time came, which is here by the Angel ſaid to be cut out for this people, that is as I have ſaid, for their growing up into a Nation, and ſuffering ſuch chaſtiſements which the Divine Wiſdome had appointed for them. And hence it was (very probably) that an expreſs inhibition was given unto *Iſaac*, that he ſhould not go down into *Egypt*, as his Father *Abraham* had done, though it ſeems a neceſſity lay upon him to relieve himſelf and his family at that time by the plenty of *Egypt*, being put to as hard a ſtrait, by reaſon of a ſecond famine in the Land of *Canaan*, as his Father *Abraham* was. Gen. 26. 2.

Thirdly *Jacobs* going into *Egypt* was a Type of our Saviours going thither (one reſembling the other in ſundry notable circumſtances) and in that regard is the greater notice to be taken of it. To inſtance:

Firſt *Jacob* went thither at the commandment of the Lord, ſo was Jeſus carried thither by a Meſſage from Heaven.

Secondly *Joſeph* was a means of bringing *Jacob* into that Land, ſo did another *Joſeph* carry Chriſt into it.

Thirdly, *Jacob* went down into *Egypt*, that being the Countrey choſen of God for *Iſraels* infancy, for he grew a lovely Childe, there God taught *Ephraim* to go, taking them by their arms, *Hoſ.* 11. 1. 3.

So

So was the Holy Child Jesus carried into *Egypt*, to be there for a while kept at nurse, as I may say, with his mother, and during his * Minority to have that education as was meet and convenient for him.

Fourthly, *Jacob* went thither to preserve his life from the Famine, *Gen.* 45. 5. 7. And Jesus was carried thither, to keep him out of harms-way, and to preserve his life from those that sought to destroy it.

Fiftly, *Jacob* and his posterity were to stay there, till the time came which the Lord had set for their dismission from thence; so Jesus was not to be brought out of *Egypt* till he was called according to the saying of the Prophet *Hos.* 11. 1. Out of *Egypt* have I called my Son, and word brought by the Angel for that very purpose, *Matth.* 2. 13. 19.

These things being so, may we not infer that the time of *Jacobs* going into *Egypt* was a time of great remark in Scripture, and that it is the fittest of all other to make an Epocha from whence these seventy Jubilees are to derive their commencement and beginning.

Another argument there is yet to be considered for the confirmation of this sense of the Angels words, taken from the end or final cause for which these 70. sevens were determined, which is here said, *To finish the transgression, and to make an end of sinnes, and to make reconciliation for iniquity* (that is, that no unrighteousness of what kinde or degree soever, whether that single transgression of *Jacob* in the sinful manner of supplanting his brother *Esau*, or that unnatural cruelty of his ten sons against their brother *Joseph*, or the numberless multitude of sins, whereof they have since been guilty, or their most execrable iniquity against the Lord of life, and his Gospel sent among them, should remain as a blot upon them, to cause any more separation between their God and them) and to bring in everlasting righteousness (which will consummate the Vision and Prophecy) that they may be a righteous Nation, and holy People to the Lord above all others, so long as the World endureth.

Hereupon I demand, Have these things as yet been fulfilled upon this People? Is their iniquity, transgression and sin (to speak of it first in a general sense) finished or purged away? Yea is it at all restrained? Rather doth it not abound more and more? If then these seventy sevens must be limited to so narrow a compass as they have

* Sabellicus Historiographus scribit *Josephum* cum *Maria* & puero Jesu in *Ægypto* 7. annos exulasse, tantum scil. temporis debuit impendæ *Herodis* malitiæ.

uſually been, Where is the truth of this Prophecy? Where? It is in the Meſſiah (ſay ſome) who by his death hath done all this for them: Moſt true, But nevertheleſs it ſhall not be effectual unto them till they do believe, and receive him for their Meſſiah; For *Chriſt is the end of the Law for Righteouſneſs to every one that believeth*, ſaith Saint *Paul*, *Rom.* 10. 4. But withall the Apoſtle there addeth that which we finde in this people to this very day, *They have not all obeyed the Goſpel.* For as *Eſaias* ſaith, ſo may we, *Who among them hath believed our report* (concerning this Meſſiah) *which hath been carried to the end of the world?* Yea the ſame Prophet feareth not in plain terms to ſay, *I was found of them that ſought me not, I was made manifeſt unto them that asked not after me*, meaning the Gentiles, *but to* Iſrael *he ſaith, All day long have I ſtretched forth my hands unto a diſobedient and gain-ſaying people:* This time therefore is not yet expired, becauſe their iniquity, tranſgreſſion and ſin as yet remaineth.

Rom. 10. 16.

Or if that ſingle tranſgreſſion in *Jacob* or his ſonnes before-mentioned was finiſhed, having received a juſt recompenſe of reward at their deliverance out of *Egypt*; and the multiplied rebellions ſince of the Jewiſh nation, wherewith they in their ſeveral generations afterwards did provoke the Lord againſt them, were ſealed up at their return out of *Babylon*, ſo as they ſhould appear no more to their ſhame: yet their iniquity in crucifying the Lord of glory is ſtill marked before the Lord, and therefore is their preſent captivity ſtill continued. But when theſe ſeventy ſevens are ended, God will ſurely be reconciled to them for that alſo.

It will be objected, How doth this Interpretation agree with the words following, where theſe ſeventy ſevens are branched out into a tripartite diviſion, and made to expire at the furtheſt with the deſtruction of *Jeruſalem*?

I anſwer, Though mention be there alſo made of ſeventy ſevens, yet I conceive it will not neceſſarily follow that they muſt be the ſame with thoſe before ſpoken of, *ver.* 24. but becauſe the Prophet had in his prayer, beſought the Lord for the City *Jeruſalem*, as well as for the people, therefore after that the Angel had made known the minde of the Lord in order to the whole Viſion and Prophecie concerning the people, he then goeth on to reveal unto him in the following part of the Chapter more particularly what ſhall befall the City within the

the compaſs of another ſeventy diſtinct from the former, yet included in it, wherein alſo ſhould happen the greateſt manifeſtation of Gods love unto his Iſrael: For in that time the whole Prophecy relating to the Meſſiah (who was to confirm the Covenant made with *Abraham*, and who, as the Angel ſaith, did confirm it in one week of that ſeventy) ſhould be fulfilled. In regard therefore that this latter is ſo expreſsly referred to the City, both for the re-edifying and the deſtruction of it, and the former as punctually referred to the people for thoſe ends and purpoſes there ſpecified, as hath been proved, it may well be preſumed that they are not the ſame.

Yea, the Angel himſelf ſeems to put the difference: For when he ſpeaks of the firſt ſeventy he calls upon the Prophet to underſtand the matter, and to conſider the viſion, that is, the viſion which was by the ſaid term of years to be ſealed: And when he ſpeaks of the latter ſeventy, he again adviſeth the Prophet to know and underſtand, implying that he was about to reveal another ſecret unto him touching his City which would likewiſe require his beſt underſtanding, as the other before did.

And now to conclude, Let it be conſidered whether this ſenſe that I have (through the guidance I hope of Gods grace) given of this Scripture, doth not carry with it a ſound of truth, according to the minde of the Spirit of God in it: which if it do, Is it not clear that the poſterity of *Jacob* (called here by the Angel *Daniel's* people, becauſe God would not own them during the time of his deſertion of them) ſhall ſhortly be reſtored to the honour of their Primogeniture, and become Gods people again, according to the Covenant made with their fathers, *Abraham*, *Iſaac*, and *Jacob*; which Covenant he will not break, becauſe he is Ὁ Αὐτὸς, the Same yeſterday, to day, and for ever.

Much more might be added in the vindication of this ſenſe that I have here given, but it is time now *Manum de tabula*, to put an end to this matter, in the handling whereof I have already been larger then at firſt I intended, when I entred upon it: yet meet it was that I ſhould not onely give the meaning thereof according to my apprehenſion, but to clear up the difficulties of it, yea and to anſwer thoſe objections that might be raiſed againſt it: I confeſs there is a ſingularity that I may poſſibly be charged with, yet I hope I may be excuſed therein:

For first in such dark and dubious offertures of the minde of God, as this is, no man is or ought to be bound up by the sense of another, but a latitude may be taken in rendring the construction of them, provided that the common Boundaries which the spirit of Truth hath set unto us in this case be not transgressed. Secondly I have here with all due modesty declared my opinion after the form of an Hypothesis, and by way of Conjecture, with submission also to the Church of Christ, wherein I do but as becometh a dutiful sonne of the Church: Onely let not my humble manner of proposing my judgement create a prejudice in the hearts of any persons to make them to think the more sleightly of what I have here written. If it be but a bare conjecture that I have here offered, it is but as all other Interpretations have been that hitherto are given of this Scripture: Neither indeed was it possible, as I have before said, that any Expositor could go beyond a conjecture in their Interpretation of it: For the variety of their Epoche's do plainly argue much uncertainty in their computations. And whereas they generally agree upon one root of time in order to their accounts, *viz.* The going forth of the Commandment (though when that should be they cannot precisely tell) who knows but that by the Commandment may be understood the Word which the Angel spake of before unto the Prophet, *vers.* 23. that came forth from God himself at the beginning of his supplications to restore and build *Jerusalem*, rather then an Edict from those *Persian* Princes, whom Expositors have severally fancied to themselves to have issued out for that end without warrant uncontroulable from the Spirit of God? Yea and some other sense might yet be rendred of these words more then hitherto hath been thought upon by any, which upon trial may possibly endure the Test as well as those that have formerly pass'd for currant amongst us. But I approve of that sage advice which an Ancient hath long since given, *viz.* It is best at some time to say nothing, at every time to say enough, but at no time to say all.

Go we on therefore to the next, that is the Prophecy of *Hosea*. In the first Chapter whereof, we finde that when the Lord pronounceth *Loammi* against his people, which should be the last Abdication of them even in this their present dispersion (according to the concurrent judgement of sundry Expositors) making no other account of them then as of a heathen Nation. The Prophet notwithstanding upon

Hos. 1. 10.

on this angry word which ſounds terribly to all that hear it, addeth immediately a word of comfort again, ſaying, *Yet the number of the children of Iſrael ſhall be as the ſand of the ſea which cannot be meaſured nor numbred.*

It will be ſaid that this word of comfort hath reference to the Iſrael of God among the *Gentiles:* I anſwer, Be it ſo, yet I ſay here again, the holy Ghoſt hath not ſet any ſuch limitation, as if the poſterity of *Jacob* were to be quite excluded. For let me ask with an inverſion of the Apoſtles words, Is God the God of the *Gentiles* onely? Is he not alſo of the *Jews*? Yes of the *Jews* alſo: otherwiſe how ſhould the children of *Iſrael* and the children of *Judah* be gathered together (as it is ſaid they ſhall, *verſ.* 11.) after this ultimate abdication, and appoint themſelves one Head to be their Governour? which being yet to be done, it followeth that this Prophecy alſo is not yet fulfilled. Rom. 3.29.

Yea, and if it be true that that vaſt and large part of the world called now *America* hath been the receptacle and hiding-place for the ten Tribes ever ſince their exile out of their own land (as of late it hath with very great probability been conjectured to be, ſome conceiving the ſame to be ſore-ſignified by the Prophet *Obadiah*, verſ. 20. *The captivity of* Jeruſalem *ſhall poſſeſs the cities of the South*, that is, of *America*, ſo ſcituate, or the dry Cities, that Countrey being much under the Torrid Zone: Others conſtruing that Prophecy *Eſa.* 66. 19 as ſore-telling the ſame thing, *I will ſend thoſe that eſcape of them unto the Nations to* Tarſhiſh, Pul, *and* Lud *that draw the Bow, to* Tubal *and* Javan, *to the Iſles afarre off that have not heard my fame, neither have ſeen my glory,* &c.) Then alſo ſhall that be fulfilled in them which followeth, *Hoſ.* 1. 11. *And they ſhall come up out of the Land*, where they have all this while layen hid, and where the Lord hath ſhut them in. But how ſhall they come up will ſome ſay, ſeeing they are now ever ſince their entrance there, environ'd round with the ſea? Shall the ſea give them way again, as it did when they came up out of *Egypt*? So indeed ſome are of opinion taking their gueſs from 2 *Eſd.* 13. 47. Or ſhall the Angels be ſent to be their Convoy with ſome unwonted miracle through the ayr? I anſwer, Firſt it is queſtionable whether that other world, as it is called, be divided from this by the ſea, (ſome Writers of very good note think otherwiſe,) and if both be ſtill contiguous, What hinders but this people may return the way Obad. v. 20. Eſa. 66.19.

way that they went? But put caſe that Time and the Sea two inſatiable devourers have through Gods permiſſion made a ſeparation, to the end that this baniſhed Nation might be there ſhut up till the time of their Enlargement be fully come, then may that of the Prophet *Eſay* be verified concerning the manner of their return, *Eſay* 60. 9 *The ſhips of* Tarſhiſh, that is, of the Mediterranean ſea (for ſo is *Tarſhiſh* in that place to be taken) *ſhall be firſt ready* (being of the neareſt vicinity to the land of *Canaan*) *to bring theſe Sons of God from far*, &c. *unto the Name of the Lord their God, and to the Holy One of* Iſrael, &c. *At which time great ſhall be the day of* Jezreel (ſaith the Prophet in the fore-cited place) that is, It ſhall be a day of great admiration unto all by reaſon of the gathering together of the *Iſraelites*, which before ſeemed rather to be *Jezreel* (that is, a people diſperſed by God) then an *Iſrael* that had power with God and prevailed.

*Eſa.*60.9.

*Hoſ.*1.11.

Again in the third Chapter of this Prophecy of *Hoſea*, verſ. 4. it is foretold of this people in this manner; *The children of* Iſrael *ſhall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim, As much as to ſay, They ſhould live like a company of ſalvage* Indians, *no government Eccleſiaſtical or Civil, no form of Religion to be found among them, either according to the law of* Moſes, *or according to the corrupt Exemplar of their fore-fathers:* All which hath come upon the ten Tribes in theſe latter days. But mark now what the Prophet addeth, *verſ.* 5. *Afterwards ſhall the children of* Iſrael *return and ſeek the Lord their God and* David *their King*, that is, (as it is confeſſed on all hands) the Meſſiah, *Davids* ſonne according to the fleſh; *and ſhall fear*, that is, worſhip the Lord and his goodneſs, manifeſted in the Meſſiah (without Types and Shadows, much more without the leaſt mixture of Idolatry old or new) *in the latter days*. If then this judgement here written be executed upon this people to the uttermoſt, undoubtedly their Reſtauration and Return both from their ſin and their captivity, ſhall (according to the words of this Prophecy) be fulfilled, and in the determined time brought to paſs alſo.

Hoſ 3.4.

*Verſ.*5.

Thus have we hitherto ſeen the Prophets as with one voyce teſtifying and proclaiming the purpoſe and counſel of God concerning the Calling and Converſion of the *Jews* in the latter dayes. More Teſtimonies of the like nature might be produced out of the other Prophets

phets to this purpoſe. But the time or at leaſt the patience of ſome would fail, if we ſhould undertake to ſhew further what *David* and the reſt have Prophecyed and written hereof. We ſhall therefore forbear to inſiſt upon any more, and ſeeing that in the mouth of two or three witneſſes every word is eſtabliſhed, the Prophets already mentioned may ſuffice for the whole number.

But becauſe there are ſome amongſt us who with much pertinacy do affirm that the *Jews* ſhall never be a people again, ſo long as the World endures (which aſſertion doth thwart the Doctrine of Chriſts Immutability which we have here maintained) hear therefore what the ſpirit ſpeaketh of it to the Churches out of the New Teſtament; For even therein alſo have we a full and clear teſtimony from the mouth of Jeſus Chriſt himſelf and his Apoſtles to aſſure us of this truth againſt all Cavils whatſoever.

Firſt, Then ſee what the Lord ſaith *Luk.* 21. 23, 24. *There ſhall be great diſtreſs in the Land, and wrath upon this people, and they ſhall fall by the edge of the ſword, and ſhall be led away Captive into all Nations, and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* *Luk* 21. 23, 24.

See here how in wrath the Lord remembreth mercy (ſaith venerable *Bede* upon the place) *Quia non in perpetuum, donec tempora Nationum impleantur*, the judgement here written is not to be perpetuated till time be no more, but onely to continue till the times of the *Gentiles* be fulfilled.

Concerning which times, though it be true that the Father hath reſerved them to himſelf, as a ſecret not fit to be imparted to the World (in which regard it hath been and will be too much boldneſs to preſcribe the very inſtant of their expiration) yet we may ſafely ſay of them (the words of our Saviour here importing no leſs) that whenſoever they do expire, *Jeruſalem* ſhall be delivered from her bondage, and conſequently that light and gladneſs, joy and honour ſhall come upon the *Jewiſh* Nation. Let us then for this end make a little enquiry into them, and conſider what is meant by theſe times of the *Gentiles*. Sundry conſtructions are given of them by Interpreters, nevertheleſs I doubt not but that which hath a tendency to our preſent purpoſe, we ſhall finde to be moſt genuine.

Two Expoſitions I have met with, which (though the Authours thereof

thereof be of great note in the Church) are not in my poor judgement to be allowed, the one reaching beyond the ſenſe of the Holy Ghoſt, the other coming ſhort of it, as it ſhall here evidently appear.

Firſt, That which goeth too far makes the filling up of the times of the *Gentiles* to be contemporary with the final Conſummation of all things, and ſo conſequently holdeth that neither the *Jews* nor *Jeruſalem* ſhall ever be reſtored again. Thus the *Lutheran* Expoſitors generally underſtand it. But againſt this it may be Objected.

Firſt, We no where finde in Scripture that the fulfilling of the times of the *Gentiles* is rendred in ſuch a ſenſe, *viz.* For the end of the World; and in ſuch caſes the Holy Scripture hath been ſtill wont (the wiſdom of God ſo ordering it) to explain it ſelf by ſome reiterations and paralel places, to the end that the Church might in a form of ſound words fully know the minde of the ſpirit.

Secondly, It is inconſiſtent with the Prophecies that went before concerning the *Gentiles*, that in the time of the Goſpel, they ſhould generally ſubmit unto the Church of the *Jews* (as we have before undeniably proved) when *Jeruſalem* ſhall be again inhabited, and made a praiſe in the earth.

Vide *Albertum* magnum ſuper locum.

Thirdly it is plain that our Saviour in this 21 of Saint *Luke* puts a difference between the deſolation of *Judea*, and the diſſolution of the world, making the former a portentous omen and ſad prefiguration of the latter. As therefore the diſſolution of the world ſhall be ſeconded with an eternity of reſt to all Believers, ſo (that the type may ſute the Anti-type) ſhall the deſolation of *Judea* be alſo attended with a ſweet peace and happy deliverance to Gods antient people, the inhabitants of that Land even in this World before the diſſolution thereof. All which conſidered this cannot be the meaning of our Saviour in this place.

The other expoſition which I mentioned that cometh too ſhort, is given by a late learned and induſtrious writer amongſt us, Doctour *Hammond* by name, who affirmeth that the times of the *Gentiles* here fore-told by our Saviour are already paſt, having had their full end at that laſt and notable deſtruction both of the City *Jeruſalem* and the people, which was brought upon them by *Ælius Adrianus* ſixty five years after the burning of the Temple by the *Romans* under the conduct

duct of *Titus* the Son of *Veſpaſianus*: All which time of the *Romans* poſſeſſing the City, he makes the full extent of this word 'Αχρὶ untill, and will have it reach no farther. For then ſaith he, *Adrian* rebuilt a part of the City, and called it by his own name, *Ælia*, inhabiting it with *Gentiles*, whereupon it followed, that as all the *Jews* remaining ſuch in oppoſition to the *Chriſtians* were utterly baniſht the City, *&c.* So the believing *Chriſtian Jews* returned thither again from their diſperſions, and inhabited it again, and joyned, and made one Congregation, one Church with the *Gentiles*, which had there by that time received the faith alſo, and till then continued a diſtinct Church from the *Jews*. Thus he.

But againſt this novel conceit, for ſo it may (*Salvo honore Docti & defuncti Authoris*) well be called, which as I ſaid cometh ſhort of the ſenſe of our Saviour in the fore-cited place, ſome juſt exceptions offer themſelves to our conſideration.

Firſt, If we examine the ſtory upon which the ſaid Authour groundeth his aſſertion, we ſhall finde that the truth of this Prophecy concerning the treading down of *Jeruſalem* by the *Gentiles*, until the times of the *Gentiles* were fulfilled, was ſo far from receiving its final accompliſhment at that remarkable change under *Adrian*, that it might well be thought, it did then more then ever before, begin moſt eminently to appear. The ſtory of which times related both by Ethnick and Chriſtian Authours in ſhort is this:

The Emperour *Adrian* being willing it ſeems to vex the *Jews*, cauſed an Idolatrous Temple to be erected in *Jeruſalem* dedicating it to *Jupiter*, and commanding withall a certain number of *Romans* and other Foreiners, devoted to that Idol, to dwell in the City, that they might reſort unto his Temple; whereat the *Jews*, who till then had a toleration both for the exerciſe of their Religion, and their abode in that Countrey, being thereby much provoked (and becauſe, as ſome report, the Emperour had iſſued out an Edict againſt their Circumciſion) They brake out into open Rebellion, whereunto they were ſtirred up by a Seditious perſon, who called himſelf by the name of *Barchochebas*, that is, the Son of a Star, pretending thereby and making the *Jews* believe that he was (Τὸς μάγας) ſent to be as a light from Heaven unto them, according to the Prophecy of *Balaam*, and that he would deliver them out of their preſent bondage. To him they are eaſily perſwaded to yeild their Conſent, being deluded by

the ſignificancy of his name (ſaith *Euſebius*) and chuſing him for their Captain, they grew up into a very formidable Army. But the Emperour hearing of this inſurrection, prepares to ſuppreſs it, and after a long and tedious war of three years and a half with theſe rebellious *Jews*, brings upon them a ſweeping deſolation: their Ring-leader (whom the *Jews* afterwards for his impoſture called *Barchozbah*, that is the Son of a lie) fell in the battel, and many thouſands of his followers (myriads ſaith *Nicephorus*) were by famine and ſword miſerably deſtroyed. Such of them that eſcaped were by a decree from the Emperour baniſhed for ever from that City and commanded upon peril of their lives, *Ne pedem in agrum* Jeroſolymitanum *aliquando inferrent*, not once to ſet footing any more upon that Land, or ſo much as to look towards it from any high place: And moreover to ſignifie their utter Alienation from thence, there was a Hog cut in marble, ſet upon the gate by which men go to *Bethleem*. In fine this City, as *Euſebius* ſaith, being by this war utterly deprived of her antient inhabitants, *& à peregrinis nationibus habitari cœpta*, and begun to be poſſeſſed by forein Nations, was afterwards made a *Roman* Colony, and the name of it changed into *Ælia Capitolina*. Yea ſuch a deluge of miſeries did then break in upon that City and people, inſomuch, ſaith Saint *Jerome*, *Uſque ad præſentem diem*, &c. even unto his time the *Jews* were not ſuffered to enter into *Jeruſalem*, unleſs it were to bewail the ruines of it; which admiſſion alſo once every year they purchaſed at a dear rate, not being allowed to abide there above their limited hour, and whoſoever deſired to ſtay there longer, to ſpend more tears, they were to give more money to the Souldiers that were ſet to watch them, *ut qui quondam emerant ſanguinem Chriſti, emant lachrymas ſuas*, that they who had before bought and ſold the bloud of Chriſt ſhould now buy their own tears, ſaith the ſame Father ſweetly in the ſame place, who there alſo very Graphically deſcribeth the manner of their lamentations: from theſe premiſes we may therefore conclude that *Jeruſalem* was now more then ever before trodden down of the *Gentiles*.

Comment. in Zeph. Cap. 1.

Secondly, Admit that ſome converted *Jews*, as this Authour ſaith, reſorted thither after this change, yet that argueth not that the city was reduced again to her priſtine eſtate; for thoſe *Jews* were not formed into any Polity, had not the Government of the City, but the *Romans* ſtill kept it in ſubjection: True it is that by degrees it came to be inhabited

habited awhile by *Chriſtians*, and was dignified with a Patriarchal ſeat, yet ſtill the *Gentiles* had it in poſſeſſion, and in that reſpect trod it under foot. For the word here Πατεῖν, as learned *Gretius* obſerveth, is all one with *Tenere jure victoriæ*, i. e. to keep in ſubjection by right of Conqueſt, and therefore, he from thence deriveth this conſequence, *viz.* The ſenſe of it cannot be limited to the *Romans* alone, but reacheth to all others that came after them in the Conqueſt of that City, as *Perſians*, *Saracens*, *Franks*, and *Turks*, who have ſucceſſively taken it into their poſſeſſion, the *Turks* at this day trampling upon it, and giving it a name of their own deviſing, according to their Language, *viz.* *Cuſumobarech*: whence we may infallibly infer, that the times of the *Gentiles* in treading down *Jeruſalem* is not yet fulfilled.

And now having weighed theſe two expoſitions of our Saviours words, and found them too light, it remaineth that we ſeek out ſome other, that is more agreable to his ſenſe and meaning.

Firſt then ſhall we ſay that by the times of the *Gentiles* is meant the times of their ignorance, and abominable Idolatries? And that as when the iniquities of the *Amorites* were full, God did drive out thoſe Nations from the Land of *Canaan*, and according to his promiſe brought his people into it, giving it to them for a perpetual inheritance. So when the meaſure of the Idolatries of the *Gentiles*, their cruelties, oppreſsions of one another and ſundry other abominations that are amongſt them is come to its full length, then ſhall be brought to paſs the ſaying that is here written, *Jeruſalem* ſhall no more be trodden down, as it hath been, nor the Captivity of the *Jews* any longer continued.

Or ſhall we ſay that by the times of the *Gentiles* may be underſtood the times of Gods patience in waiting for the Converſion of thoſe *Gentiles*, who profeſsing the name of Chriſt have too much departed from his rule and government? So indeed ſaith *Gretius*, that the words of this Text may in ſome reſpect carry that interpretation.

But becauſe theſe imply a total amputation and deſertion of the *Gentiles* upon the reſtauration here ſpoken of, contrary to the ſenſe of the Holy Ghoſt in many places of Scripture, We ſhall therefore wave them alſo, and ſubſcribe unto that of *Bede* before-mentioned, as moſt ſound and Evangelical, wherewith we have likewiſe the concurrent aſſent of very good Expoſitors both antient and modern, *viz.*

That by the times of the *Gentiles* is meant their ſeveral ſeaſons allotted unto them by the providence of the Almighty for their receiving the Goſpel, and the filling them up to be the compleating of thoſe determined ſeaſons to the utmoſt period; And that when theſe ſeaſons, which are known unto God alone, are perfectly fulfilled, and the fulneſs of the *Gentiles* thereupon come in, according to the predictions of the Apoſtle *Rom.* 11. (of which we ſhall alſo ſpeak ſomewhat in its proper place) Then and not before, ſhall the Captivity of the *Jews* be turned back, and *Jeruſalem* alſo reſcued out of her thraldom. Then I ſay again it ſhall doubtleſs come to paſs; For can any thing fail of all that the Lord hath ſpoken? Is his arme ſhortned that he cannot make good his word? Or hath he forgotten to be gracious? Is his mercy ſo frequently promiſed, ſo clearly confirmed by a perpetual Covenant to his firſt-born *Iſrael* clean gone for evermore? But how ſhall he then be Ὁ Αὐτὸς, the Same? *Joſhua* once ſpake it in the juſtification of God before his people, when he had ſettled them in the promiſed Land, and gave them reſt round about, *There failed not ought of any good thing which the Lord had ſpoken unto the houſe of Iſrael, All came to paſs* Joſh. 21. 49. No more certainly ſhall any thing fail now, becauſe the Lord who is ſtill the ſame hath ſaid it, the word is gone out of his mouth, and cannot be diſanulled. Shortly then, as this City and people is according to this prophecy ſcattered and laid waſte, ſo when this appointed time here mentioned is come, They ſhall (though all the powers of darkneſs be againſt it) be reſtored to their liberty and dignity again.

Joſh. 21. 49.

A ſecond witneſs out of the New Teſtament to confirm us in this point we have given us out of the firſt of the *Acts* ſixth and ſeventh verſes. The words are theſe. *When they therefore were come together they asked of him, ſaying, Lord wilt thou at this time reſtore again the Kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons which the Father hath put in his own power.*

Act. 1. 6. 7.

I know well the Apoſtles have been, and are to this day charged here with an errour common among the *Jews* (as it is reported of them) namely, That the time ſhould come when the Meſsiah ſhould reign as Lord and King upon the Earth, according to the manner of the world; and that all Nations ſhould in that kinde be ſubject unto him, and becauſe the *Jews* were to have the preheminence among them, therefore doth the Apoſtle ſpeak here of his Dominion in this manner, calling it the kingdom of *Iſrael*. But

But I muſt crave leave to enter my diſſent unto this charge, becauſe it runs on too faſt in the world without a warrant, yea I cannot but account it too much raſhneſs to impute a fault unto thoſe eminent ſervants of Chriſt, where the Holy Ghoſt in Scripture hath not given a clear demonſtration thereof. A fault indeed here is whereof they were too guilty, in buſying themſelves about the knowledge of a time wherein they were not concerned, and for which the Lord rebukes them. But that they ſhould now (as for what they had done formerly in that kinde, it is not here Material) look for ſuch a temporal Kingdome of the Meſſiah, as the *Jews* generally did, and do ſtill expect, this I confidently deny. The grounds of which confidence will appear, when I ſhall have proved that this diſcourſe between Chriſt and his Apoſtles is a clear confirmation of the point in hand.

That we may underſtand aright the ſenſe of this Scripture, let us conſider diſtinctly three things. Firſt, the occaſion of this Queſtion. Secondly, the perſons that put the Queſtion. Thirdly, the Anſwer unto it.

Firſt, the occaſion from whence the Queſtion did ariſe is couched in this word *therefore, when they therefore were come together, they asked of him, &c.* By which word of connexion it is manifeſt that their Queſtion was not ſuddainly ſtarted as of a thing impertinent to the purport of Chriſts Doctrine, which he had been preſſing upon them in thoſe fourty dayes, ſince his Reſurrection, but rather was produced by them, as a reſult very conſonant thereunto. He had been ſpeaking to them, as it is ſaid verſ. 3. of the things pertaining to the Kingdome of God, that is, of the future eſtate of his Church, for as for the Doctrine of Salvation, he had fully made that known unto them before, as appears *Joh.* 15. 15. Where he ſaith, *All things that I have heard of my Father, I have made known unto you:* So that probable it is, the Subject of his diſcourſe now was, as I have ſaid, concerning his Church, giving inſtructions for the planting and governing of it, and premonitions alſo what dangers and difficulties it was like to ſuffer, and how it ſhould proſper and prevaile over them all in the latter end. And herein the Lord manifeſts his provident care and tender compaſſion which he had of his Church, reſembling thereby good old *Jacob* his Type (in this very particular) who when he was about to leave the world. calls upon his ſons to gather themſelves together, that he migh ſhew unto them, what ſhould befall them in the latter dayes. *Gen* 49 1.

Where-

Whereas therefore the Lord Jeſus Chriſt had been ſpeaking to his Apoſtles of theſe things pertaining to the Kingdome of God, and they thereupon enquire of him concerning the reſtoring the Kingdome to *Iſrael*, is it not paſt all gain-ſaying that ſome at leaſt of the things which he ſpake had reference to this reſtauration? Eſpecially when as it is well obſerved by *Gretius, non negat ſe id facturum, ſed quo id futurum eſſet tempore, noluit ab ipſis inquiri*, he doth not deny that ſuch a thing he would do, but onely was not willing to be enquired of by them, when it ſhould be done. Much was to be done, as the ſequel now proveth, before this which they ſo haſtily ſought for could come to paſs, which they thought not of (for it could never have entred into their hearts to conceive, unleſs it had been revealed unto them,) wherein nevertheleſs they and their Succeſſours for many Ages ſhould be employed as ſervants and co-workers with Chriſt, to the end, that this much deſired reſtauration might, by the bringing in of others alſo to the faith of the Goſpel, be attended with the greater glory. And hence it is that the Lord commands them that they ſhould not depart from *Jeruſalem* (becauſe from thence was the word of life to go out into the world) till they were baptiſed with the Holy Ghoſt, which was the promiſe of the Father, whereby they were to be endued with power extraordinary (as being the chief inſtruments under Chriſt) for ſo great a work, and to authorize others in an ordinary way to be their co-agents in it.

In his Annota. *Luk.* 21. 24.

Secondly, conſider the perſons that put the Queſtion. Firſt, it was the Apoſtles, men not to be deſpiſed, ſuch as were *legati à latere*, whom Chriſt had choſen above all others to be his witneſſes of what he did and taught, and to be his Embaſſadours to carry his name into all the world, *who did eate and drinke with him after he aroſe from the dead*, Act. 10.

Secondly, the Apoſtles, who though they were not yet baptiſed with the Holy Ghoſt, according to the promiſe of the Father, yet had received the Holy Ghoſt by Chriſts breathing on them, whereby they had not onely power given them more then ordinary, but knowledge alſo more then ever they had, to diſcern what might be moſt conducible to the advancement of their Maſters honour, and ſo knew more of his minde in order thereunto, then any others could or can poſſibly attain unto.

Thirdly, the Apoſtles altogether, not one or two of them ſeparated

ted from the reſt, deſirous to winde themſelves into their Maſters favour above their fellows (as it had unhappily fallen out in former time,) but the eleven with one conſent joyned as one man to put this Queſtion unto him; for when they were come together, it is ſaid, they asked of him, ſaying, *Lord wilt thou at this time reſtore again the Kingdome to* Iſrael? Which Kingdome if it were never any more to have a being in this World, as a thing inconſiſtent with the manner of Chriſts Spiritual Kingdome, their general agreement about it would doubtleſs have been adjudged no better then a conſpiracy againſt the Dignity and Prerogative Royal of their Lord and Maſter, and conſequently had not gone without a ſevere check, no more then their precipitant diſquiſition after the time did, for which they are reproved.

Thirdly, conſider the anſwer that the Lord giveth, *It is not* (ſaith he) *for you to know the times or the ſeaſons which the Father hath put in his own power.* Obſerve, he doth not tax them with folly and backwardneſs of believing the Prophets, as he did the two Diſciples going to *Emmaus*; For they after all the manifeſtations that he had made in their ſight of the mighty power of God, and the clear teſtimonies he had given, that the predictions of the Prophets concerning the Meſſiah were terminated in him, doubted nevertheleſs whether it was he that ſhould redeem *Iſrael* out of his troubles: But theſe believing the Prophets, being now thoroughly inſtructed by him concerning his Church, and aſſuring themſelves thereupon that he was ordained of God to be the reſtorer of *Iſrael*'s liberty, without which the Church could not be compleat, he onely reproveth them for their overmuch haſte, and buſie intruſions into the ſecret counſels of the Father, being deſirous it ſeems before the time to be eye-witneſſes of that, as well as of all the other mighty works which Chriſt had done among them.

Yea moreover, if we compare the words ſpoken to thoſe two Diſciples, with theſe here to the Apoſtles, ſome further light may yet appear unto us concerning this matter: To them it is ſaid, *Ought not Chriſt to ſuffer theſe things, and to enter into his glory?* To theſe, *It is not for you to know the times or ſeaſons which the Father hath put in his own power.* In the firſt, he implieth that the redemption of *Iſrael* (that is, ſuch as they meant, elſe our Saviours reply had not tended to the reſolving of their doubt) could not be accompliſhed before he entred

Luk. 24. 26.

tred into glory; For there this our Lord and Nobleman (as he is called, *Luk.* 19. 12.) went to receive his Kingdome, and there he was to rule and order all things for the benefit and advantage of his people, both of *Israel*, and of all other Nations in the World, according to the times and seasons which the Father would impart unto him, when he was in glory. In the second he intimateth that the times and seasons for the bringing to pass Gods righteous purpose concerning the thing which they demanded, are running on in that glory whereinto he was entring, and are guided onely by the will of the Father; and therefore they should be contented with their measure, and wait with patience for the full accomplishment of this deliverance, which God in his due time, best known unto himself, would surely bring to pass by him, even while he is in his glory. But let us proceed.

Rom. 11.

Thirdly, it cannot but be now expected, that that well known witness of Saint *Paul* (*Rom.* 11.) should be produced. Let it then be examined, for it bringeth with it so clear an evidence in this case, that the Holy Spirit by it seemeth to remove away all doubting.

We shall not stay to make any large Metaphrase upon the Chapter (he that runs may read the sense of it) let it suffice to take notice of the general scope in the whole, and to gather out of it somewhat that may be most material for our confirmation in this point we are upon, and for the conviction of those that are of a contrary judgment.

In the two Chapters immediately before-going the Apostle having written severely of the rejection of the *Jews* (according to the Prophecies that went before of them) for their rejecting of the Gospel, he undertakes in this to mitigate the acrimony of his censure, to the end the *Gentiles* might not take occasion to insult over them, as if they were an abject people, given up to a final abdication: Which unbrotherly insultation that he might anticipate (fore-seeing that it would prevaile too much, as it seems it doth to this very day) he rendreth here his meaning in plain termes, shewing manifestly what the purpose of God is concerning his rejection of this his ancient peculiar people, *viz.* That it was not to be either universal or perpetual; which mitigation he sweetly insinuates once and again in the form of a Dialogue: *Hath God* (saith he) *cast away his people? God forbid. Have they stumbled that they should fall? God forbid.*

Where, by the way, we may observe the Apostles method, in contracting

tracting his whole diſcourſe concerning this ſubject in the ſolution of theſe two *Quære's*. In his treating of the firſt he proveth clearly that the rejection of the *Jews* was not a total rejection. In his arguing upon the ſecond, he proveth alſo as infallibly that it ſhall not be a final rejection. So long therefore as we follow the conduct of the Apoſtle herein, we ſhall not need to fear the contradiction of any other.

The firſt part of his undertaking we ſhall for brevities ſake omit, and becauſe it may be judged not fully Argumentative to the point in hand: For it is not to be doubted (will ſome ſay) but that ſome of theſe caſt-away *Jews* might belong to the Election of Grace, as well as the *Gentiles*, and therefore may in all ages be converted to the Faith, as the Apoſtle himſelf was. That therefore which we have to ſay ſhall be derived from the ſecond, wherein we ſhall prove as undeniably that the whole Nation ſhall in Gods due time be made happy in this Converſion alſo.

Firſt then obſerve with what Authority the Apoſtle makes known his minde, not nakedly aſſerting his judgement, but like an Apoſtle indeed prefixeth his Αυτὸς ἔφη thereunto. So he did at firſt, when he entred upon this matter, Λέγω οὖν, *I ſay then*, ſo doth he now again Λέγω οὖν, *I ſay then*: Thus Dictator-like as became him, he pronounceth his Sentence (*tanquam ex Cathedrâ*) whereby he not onely gives a further Explanation of his meaning, but adviſeth all ſorts of people (his Advice here being equivalent with a Command) to acquieſce in his ſaying, and to ſubſcribe unto him.

But what is it that he ſaith? Firſt he puts the Queſtion, *Have they ſtumbled that they ſhould fall?* that is, *per Synechdochen*, that they ſhould fall finally? Or as Saint *Chryſoſtome* gloſſeth upon it, Is their fall ſo great that it is irrecoverable? The Anſwer hereunto follows, not by a bare Negation, but as abhorring ſuch a thought in himſelf, or in any other, Μὴ γένοιτο, as much as to ſay, That be farre from you once to imagine, as it is from me ſo to determine.

And now if the Apoſtle had ſaid no more, this verily had been enough to ſtop the mouth of all contradiction: For who is he that dares utter a word in oppoſition to the Apoſtles ſaying? But that the *Gentiles* might not think more highly of themſelves, nor more diſdainfully of the *Jews* then they ought to think, behold how his heart is enlarged for his brethren his kinſmen according to the fleſh (as he

calls them, *Rom.* 9. 3.) Shewing firſt (in that which we are willing to paſs by) the Poſſibility of their Reception, ſecondly the Probability of it, thirdly the Certainty. The Poſſibility (as I have ſaid) he had inſiſted upon before in the beginning of the Chapter. Now comes he, *verſ.* 11, 12, *&c.* with variety of Arguments to ſhew the Probability. Afterwards, *verſ.* 25, *&c*, *&c.* he proveth the Certainty thereof; In the end applauding and magnifying the Wiſdome and Knowledge of God, his ſtupendious Wiſdome in making the Deſertion of the *Jews* an occaſion of calling the *Gentiles*, and his profound knowledge farre beyond the reach of all the heavenly Intelligences, in knowing how to work upon the moſt obſtinate *Jews*, by bringing them to the obedience of the Goſpel through their envy and emulation towards the *Gentiles*.

This in ſhort is the ſumme of the Apoſtles undertaking. And ſhould we now follow his track throughout his whole Diſcourſe upon this Subject, though poſſibly ſome wou'd account it tedious to afford us their company; yet we ſhould not be found guilty of an inexcuſable digreſſion from the ſubject that we have before treated of, in ſo doing. For the Text being directed to the *Hebrews*, to aſſure them of Chriſts immutability towards them (which argues clearly that he would not finally forſake them, though for the preſent they were as ſtrangers ſcattered about the world, 1 *Pet.* 1. 1.) The explicating therefore of theſe parallel Scriptures wch the holy Ghoſt hath recorded for our confirmation therein, cannot with any ſhadow of reaſon be reckoned as an impertinency, eſpecially when a point ſo material to the honour of the Lord Jeſus Chriſt is called in queſtion, as it is this day. Neither indeed could that which hath been here done in order thereto have been omitted, unleſs we ſhould have betrayed the Text to the gain-ſaying of men, which God forbid. And let this ſerve for a vindication againſt all thoſe cavillers, who are ready to object impertinencies unto me in the allegation of thoſe Scriptures which have here been made uſe of to this purpoſe.

Nevertheleſs to avoyd more prolixity we ſhall not exactly trace the Apoſtle in the purſuance of this argument concerning the Probability of the re ingrafting of the *Jewiſh* Nation into the Church of God; onely give leave in the behalf of Gods glory, and the ſpecial intereſt of his Church, to put a *Quære* or two, which are the fruit and off-ſpring of an aſtoniſhing admiration: The Reſolution whereof ſhall

ſhall be left unto the adverſaries of this poor deſpiſed people to be determined by them, either with a retractation of their errour here, and repentance for it, or hereafter before the Tribunal of the righteous Judge, when he ſhall appear in his glory.

1. *Quare*

Firſt then I demand, Whether it be not juſt and meet that God ſhould obtain his end, which he hath propoſed unto himſelf concerning both *Jews* and *Gentiles* in the diſpenſation of his mercy? *He hath* (ſaith the Apoſtle, *verſ.* 32.) *concluded them all in unbelief*, that is, in his juſt Judgement ſhut them all up together, as in the very verge of hell, under the dominion of ſin: (which miſery nevertheleſs they had brought upon themſelves by their contumacy againſt him) but to what end? Was it that he might deſtroy either one or the other? No verily, but rather *that he might have mercy upon them all* both *Jews* and *Gentiles*. To the *Gentiles* who were firſt in this Ἀπειθεία pertinaciouſly ſet againſt the Lord and his Anointed, he would make known the riches of his Grace, and take them into his Covenant as well as the *Jews*. But becauſe the *Jews* indignation was ſo great againſt the *Gentiles*, that they would not vouchſafe to own them as brethren and co-partners with them in the ſame grace (though they themſelves alſo moſt unthankfully rejected this grace when it was offered unto them, reſembling thereby, as the proverb is, the Dog in the manger, who would neither eat of the fodder himſelf, nor ſuffer the poor hungry Ox, ſtanding by, to eat of it that would) therefore did God leave them to a woful blindneſs and hardneſs of heart, that through their fall, ſalvation might come to the *Gentiles*; wherein notwithſtanding God had a favourable reſpect unto the *Jews* likewiſe, *viz.* That they ſeeing the *Gentiles* taken into his boſome, enjoying the priviledges of children (farre beyond their expectation) and themſelves deſpiſed of God, and diſperſed over the world, might be provoked to emulation, that is, to an earneſt deſire of reconciliation with God, as diſdaining to be a Nation inferiour to any other Nations in his love, and willing to be like unto them, yea to ſurpaſs them in all things that might endear them unto him.

Now conſider when God ſhall in the depth of his Wiſdome contrive a glorious deſign for the exalting of his grace, ſo glorious, that next to the ſending of his onely Sonne into the world would be the greateſt that ever ſhould be acted upon the Theater of the world,

and withall give notice of it in his Word to the children of men, that they might wait for the accompliſhment thereof, is it not an affront offered to the Wiſdome of God, and a check given unto his Grace, for any to doubt, whether it ſhould come to paſs or no?

2. *Quere* Secondly, Since not onely the glory of God, but the intereſt of his Church is herein highly concern'd, I demand in the next place, Whether it be not very requiſite, that they who profeſs themſelves children of the Church ſhould rejoyce in thoſe diſcoveries of Divine Providence that may any way tend to the promoting of that intereſt? Saint *Paul* here who was called to be an Apoſtle of the *Gentiles*, accounts it a magnifying of his office, to make his boaſt of the great encreaſe of thoſe ſpiritual riches, which he fore-ſaw ſhould be the portion of the Churches of the *Gentiles* upon the reception of the *Jews* in the latter dayes. Hear how he argues. *If the fall of them*, that is, the *Jews*, *be the riches of the world, and the diminiſhing of them the riches of the* Gentiles, *how much more their fulneſs?* And again, *If the caſting away of them be the reconciling of the world, what ſhall the receiving of them be, but life from the dead?*

Words indeed of an irreſiſtable conviction, unleſs we will ſay with the *Laodicean*, We are rich and encreaſed in goods, and have need of nothing: Alas we have need of more grace, becauſe Satan now hath more wrath then ever, having but a ſhort time to work for his kingdome; we have need of more holineſs, becauſe the pollutions of the world are grown more filthy; we have need of more acquaintance with our God, becauſe our hearts are grown more deceitful: doubtleſs we are not ſo full, but we have yet need of more, at leaſt we have need of more brotherly love, and Chriſtian unanimity, then is at this day to be found amongſt us, and that thoſe ſchiſms and diviſions under which the poor Church of Chriſt lyeth ſtruggling as it were for life ſhould be taken out of the way. True it is we *Gentiles* who were before a beggarly people have upon the *Jews* falling into poverty been enriched by Divine bounty, but have not we alſo grown wanton with our wealth, gadding about after vanities that cannot profit us? When they were caſt out of favour we were reconciled to God, who were before ſtrangers, yea enemies unto him: But have not we alſo many a time vexed his holy Spirit by our treacherous Apoſtacies, as much as they? And how then ſhall this be remedied? Which way ſhall we have our

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wants ſupplyed? Our breaches repaired? Our hearts more eſtabliſhed in the truth? Doth not the Apoſtle who is of counſel with the Almighty in this caſe, and therefore knew beſt the way of Divine diſpenſation of grace toward us, doth not he I ſay tell us here plainly how all this ſhall be brought about to our exceeding great advantage, *viz.* by the reception of this people into favour, reſtoring them again fully to their dignity and preheminence among the Nations? Not indeed as a meritorious cauſe therof (that is far from the Apoſtles meaning) but in a way of ſubſerviency to that providence which ordereth all things for the good of the Church.

And now let it be conſidered, How great is that goodneſs which God hath laid up for his people even before the Sons of Men in the latter dayes? May we not then expect a more plentiful effuſion of his Spirit in the powerful operations of it upon the hearts of Believers? And that all thoſe peſtilent hereſies wherewith the Chriſtian Churches among the *Gentiles* have been miſerably infeſted even almoſt unto death, ſhould be thrown to the Moles and to the Bats? The jarring and jangling ſound of Schiſme no more to be heard in their Aſſemblies, and inſtead thereof both *Jews* and *Gentiles* to be united together in a moſt entire and indiſſoluble bond of Brother-hood? And when this fulneſs of happineſs ſhall come upon the *Gentiles* (as it will ſurely happen unto them upon the fulneſs of the *Jews*, the Apoſtle himſelf being witneſs) may it not be reckoned (according to the Apoſtles word) as it were a new life from the dead?

I demand therefore again, Are theſe things ſo? Hath God determined to advance ſo much the intereſt of his Church by the Reſtauration of the *Jews*, and is it meet that we ſhould ſtand cavilling at it? Shall this our Apoſtle thus magnifie his office, and with a paternal care of our good, argue ſo irrefragably in our behalf, and ſhould we like a company of wayward children with unkinde Recalcitrations ſpurn againſt his office, and our own happineſs, vilifying the one, and as much as lyeth in us nullifying the other? How theſe *Quære's* may be anſwered, together with many other that might be gathered from the following branches of the Apoſtles arguing about the facility of the *Jews* Reſtauration, ſhall I ſay be left to their conſideration, who not onely cauſleſly call it into queſtion, but peremptorily deny that the Nation

Nation of the *Jews* ſhall ever be reckoned among the Nations of the world any more, and ſo conſequently aſperſe the Lord Jeſus Chriſt with inconſtancy towards this his firſt beloved people, as if he would not be Ὁ Αὐτὸς unto them, the Same to the end, which he hath been from the beginning.

If any ſhall ſay, That to put theſe *Quære's* in ſuch a manner is to beg the Queſtion, that is, To conclude that for a truth, which is in controverſie whether it be ſo or no. I muſt anſwer, If the Apoſtles arguing hitherto will not ſatisfie, and that neither Poſſibilities nor Probabilities heaped together will down with gain-ſayers to draw them to a conviction, we have a more ſure word of Teſtimony given here in the cloſe, whereunto they ſhould do well to take heed, leaſt unhappily they be found even to fight againſt God.

To the end therefore that no man might in this caſe plead ignorance, which is commonly the mother of arrogance, Hear what the Apoſtle addeth, *verſ.* 25, 26, &c. *I would not brethren* (ſaith he) *that you ſhould be ignorant of this myſterie, (leſt you ſhould be wiſe in your own conceits) that blindneſs in part is happened unto* Iſrael *until the fulneſs of the* Gentiles *be come in; and ſo all* Iſrael *ſhall be ſaved*, &c.

I know well that theſe very words of the Apoſtle are alſo wreſted by ſome to another ſenſe; as there will not want cavils againſt the cleareſt demonſtrations of Truth to the worlds end. And if we ſhould give an ear to whatſoever may be ſuggeſted unto us by oppoſite parties, we ſhall never be free from heſitancies in the interpretation of any Scripture, nor in the aſſerting of any Doctrines, though never ſo fundamental. Let this preſent Scripture be look'd upon but with an unprejudicate eye, and be conſidered in the moſt plain and grammatical ſenſe of it, and then ſee whether it doth not preciſely determine this point, *viz.* That there is a time approaching, wherein the *Jewiſh* Nation ſhall be reſtored, and become a glorious converted Nation again, which God will own for his Beloved people, notwithſtanding all their unkinde rebellions againſt him. To afford ſome help herein, obſerve,

Firſt the Apoſtle ſpeaks of this matter, as of a myſterie, and therefore ſhould the more diligent heed be given unto it. A myſterie indeed it is; Firſt in regard of the origination of it, being ſprung out of

of the profound abyſs of Gods infinite wiſdom and knowledge. Secondly in regard of the progreſs of it, being much oppoſed by the infidelity of men, who are and will be ſlow of heart to believe it. Thirdly in regard of the unſearchable way and manner how it ſhall be acted, when in the fulneſs of time it ſhall be brought to paſs in the world, however therefore men do ſleight it, the Apoſtle it ſeems makes great account of it.

Secondly, He adviſeth the *Romans* to take ſpecial notice of it; I would not brethren, ſaith he, have you ignorant hereof, &c. As if he ſhould ſay, beware that you do not out of a fond conceit of your priviledges above the *Jews*, caſt this myſtery out of your thoughts, as a thing impertinent to your cogniſance, for you are concern'd in it, and that which is revealed of it will certainly be required of you.

Thirdly, He proceedeth to a deſcription of the myſtery ſo far as it was revealed unto him by the Holy Ghoſt. Blindneſs (as we read it) in part is happened unto *Iſrael* untill the fulneſs of the *Gentiles* be come in, and ſo all *Iſrael* ſhall be ſaved.

Where firſt, that we may the better poiſe this myſtery, let us a little by the way conſider the judgement inflicted upon this people; which alas alas we finde to be exceeding great. So much doth the word Πώρωσις ſignifie, for that is not a blindneſs in the mind onely, but a ſpiritual obduration overſpreading the whole ſoul, whereby they are become utterly unſenſible of their ſin and miſery. And thus we finde the word Πεπωρωμένος rendred before verſe 7. by *Beza* and others, *reliqui occaluerunt*, that is, *the reſt were hardened*, or covered all over with a brawny thickneſs. Thus alſo is it written of them *Act.* 28. 27. *The heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed, leaſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts*, &c. For why? God hath given them in his juſt diſpleaſure (ſaith the Apoſtle) verſe 8. Τὸ πνεῦμα κατανύξεως, *A ſlothful ſpirit*, a ſpirit that luls them aſleep in their ſin, leading them in the dark: or as the word may imply, A ſpirit that pierceth them through, railing them faſt to their infidelity, pricking their eyes that they ſhould not ſee, and boring their ears that they ſhould not hear unto this day.

Hence it is that they obſtinately reject all means of their converſion, they blaſpheme Chriſt in their Synagogues, and whenſoever any mention is made of him, they cry out *Deleatur nomen ejus*, let his name be

Non enim eſt Πώρωσις quod ſignificat mutilationē alicujus partis, & ſic in oculis cœcitatem ſignificat, Sed Πώρωσις quid indurationem ſignificat a Πῶρος callus, five duritiæ in articulis unde Πωροῦσθαι, i.e. callum obducere *from* νὺξ *night, from* νύσσω pungo.

be forgotten, and then ſpit thrice upon the ground in deteſtation of him: they inure their Children from their Child-hood to curſe the Lord Jeſus, and the bleſſed Virgin his Mother, and if any do undertake to refute their errours out of the word, they preſently ſtop their ears, refuſing to hear, *&c.* Thereby verifying the Word of the Apoſtle, 2 *Cor.* 3. 15. *even unto this day, when* Moſes *is read, the Vail is upon their Heart.* In a word as the ſame Apoſtle ſummeth up their wickedneſs in another place, *They killed the Lord Jeſus, and their own Prophets, and have perſecuted us, and they pleaſe not God, and are contrary to all men, Forbidding to ſpeak to the* Gentiles *that they might be ſaved, to fill up their ſins alway; for the wrath is come upon them to the uttermoſt.*

2 *Cor.* 3. 15

1 *Theſſ.* 2. 15. 16.

Surely a very fearful and ſore judgement it is, that is fallen upon this people. And what ſhould we do in this day wherein the avenging hand of God lieth ſo heavy upon them? Should we now forget the brotherly-Covenant, and with *Edom* inſult over them in the day of their calamity, ſpeaking proudly in the day of their diſtreſs? That be far from us. Rather let us for our humiliation conſider, ſo long as they are under ſo ſevere a laſh of Gods juſt indignation, we, that are ſinners of the *Gentiles*, ſhall ſtill have a taſte given us of the cup of Gods anger, none of all our Churches muſt look to be delivered from their preſent troubles, they muſt and ſhall be ſtill haunted with a ſpirit of diviſion among themſelves, and with perſecution from the Devil and his Anti-Chriſt: For loe the Lord hath begun to bring evil upon his people, and upon the City which is called by his name, and ſhould we be utterly unpuniſhed? Thus argueth the Apoſtle Saint *Peter*, 1 *Pet.* 4. 17, 18. Whoſe words we may make uſe of to this purpoſe: When God had begun to caſt off the *Jews* (for of them it is probable the Apoſtle in this place is eſpecially mindful, becauſe otherwiſe the order which he there obſerveth that God uſed in bringing his people under his rod before he poured out his fury upon his enemies, was no new or ſtrange matter, but had been of old) He thus writeth; *The time is come that judgment muſt begin at the houſe of God, and if it firſt begin at us*, that is, the *Jews* (for theſe Epiſtles were written to them) whether it be thoſe amongſt us that profeſs the faith, or the generality of our Nation that deny it) *what ſhall the end be of them*, viz. the Gentiles, *who obey not the Goſpel of God*, that is, Who when they have received it, are not eaſie to be perſwa-

Obad. v. 12

1 *Pet.* 4. 17 18.

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ded by it, but are refractory and unruly under it, as we all are to this very day? *And if the righteous* (such were all the *Jews* whiles they continued the house of God) *scarcely be saved, where shall the ungodly and the sinner* of the *Gentiles appear*? Whether this be the proper sense of the place or no, I will not contend, but will leave it to consideration; nevertheless our argumentation cannot be refelled, if the green tree suffer in this manner, shall the dry tree escape? If the children, the dearly beloved of Gods soul, be thus severely punished, shall we in the mean time that were strangers, reckoned no better then dogs feeding under our Masters table bee without chastisement? especially when now grace hath abounded towards us, there are with us also, even with us sins against the Lord our God? The consideration hereof may I say teach us to walk humbly, and should put us to our prayers, yea to earnest importunities, that God would be pleased once again to look upon his antient people with an eye of compassion: and the rather should we be willing hereunto, because there is hope in *Israel* concerning this thing; for behold here the unspeakable goodness of God in a mystery, made manifest by this scripture of the Apostle, according to the commandment of the everlasting God; this obduration which is upon *Israel* is but in part, till the fulness of the *Gentiles* be come in.

Observe first, It is but in part that they are thus hardened, In part I say, not as if the *Jews* for the generality had not wholly rejected the grace of God (for alas the judgment written in that respect is (as it hath been said before) come upon them to the uttermost, the whole way of God for their salvation being hidden from their eyes) but it is in part, How? because all the Nation hath not fallen under this judgement, say some; so Saint *Austin*, *Ex parte dixit, quia non omnes excæcati sunt*, He saith in part, because all are not hardened. But if this were the meaning, wherein lay the mystery? For it was manifest by the Apostle himself, and sundry others with him, that there was a remnant of Believers among the *Jews* in those dayes, according to the election of grace. Rather therefore I conceive with Saint *Ambrose*, He saith in part, because this obduration was to be but for a time; so that this restriction of ἀπὸ μέρους is not set by the Apostle as *Calvin* and others would have it to temper the asperity of the word Πώρωσις, so as to be an extenuation of their sin (for that appears still to be exceeding sinful) but it referreth to Gods decreed boundary

ἀπὸ μέρους

Epist. 59. *Tom.* 10. Molli locutione significare vellet plurimos non omnes aut non omnino. Grotius. Ambr. *Tom.* 5.

ry for the time of the worlds continuance, implying that that ſhould not be wholly ſpent, before this obduration of theirs ſhould be wholly removed from them; and when that ſhall be, the Apoſtle here tells us, when the fulneſs of the *Gentiles* is come in.

If any ſhall demand what this fulneſs of the *Gentiles* is? I muſt anſwer with *Origen*, *Quæ erit iſta plenitudo gentium, unus ſolus novit & unigenitus ejus, &c.* What this fulneſs of the *Gentiles* ſhall be is known onely unto God, and to his onely begotten Son, and to thoſe to whom the Son will reveale it. Poſſibly it may be a great multitude of *Gentiles*, ſuch as was not the like in all the generations of old that ſhould flock together to the Church like Doves to their windows; by the acceſſion of which multitude to the faith, the *Jews* ſhall be provoked through a holy emulation to acknowledge Chriſt to be the true Meſſiah, repenting themſelves of their ſo long eſtrangement from him, or poſſibly becauſe the *Jews* ſhall hereafter have their peculiar fulneſs (according to what is ſaid before of them v. 12.) in oppoſition to their preſent failing, therefore hath God alſo appointed a certain fulneſs for the *Gentiles* (unknown as yet what it ſhall be) that when it is come, neither of them ſhould have cauſe to deſpiſe each other any more. In fine, this I think we may ſafely ſay of it, that this word of the Apoſtle hath ſome affinity with the word of our Saviour, *Luk.* 21. 24. before inſiſted upon, *viz. When the times of the* Gentiles (as they are in the hand of God) *ſhall be fulfilled*; ſo that when God hath finiſhed all his predeterminate counſel concerning the *Gentiles*, and the depth of his wiſdome iſſued forth ſuch a ſpiritual and eccleſiaſtical fulneſs among them, as may be for the advancement of the Goſpel and Kingdome of Chriſt, then ſhall the myſtery of God concerning his *Iſrael* be finiſhed alſo, *The vaile ſhall be taken off from them*, their occallation wholly ceaſe, and they ſhall (according to the Prophecy of *Zachary*) *Look upon him whom they have pierced, and mourn for him, as one mourneth for his onely Son*, &c. *And then* (ſaith the Apoſtle) *all* Iſrael *ſhall be ſaved.*

All *Iſrael*, that is (not as it is conſtrued by ſome) the whole *Iſrael* of God throughout the world conſiſting of *Jews* and *Gentiles*, for that neither was any myſtery to thoſe, unto whom this Epiſtle is written, who knew full well by dayly experience that multitudes of the *Gentiles* together with ſome of the *Jewiſh* Nation were converted to the faith, and by conſequence ſhould undoubtedly be ſaved; yea if

Ἥττημα So rendred. 1 Cor. 6. 3.

2 Cor. 3. 16.

if this conſtruction ſhould be admitted, the Apoſtle had receded from his ſcope, which he aimed at throughout this whole Chapter, which was to ſuppreſs the inſolency of the *Gentiles* againſt the *Jews*, and to quicken the poor *Jews* with ſome lively hope of their reſtauration.

Laying aſide therefore this miſtake, though it be fathered by many, who carry a great name amongſt us in the interpretation of Scripture, By *Iſrael* here is undoubtedly meant Children of the ſtock of *Abraham*, ſprung out of the thigh of *Jacob*, thoſe whom the Apoſtle calls before v. 14. *His own* fleſh. Concerning whom a Queſtion likewiſe is ſtarted by Expoſitors upon the occaſion of this Note of Univerſality (all) whether thereby is meant all (none excepted) or many, that is, the greateſt number of the *Jews* that ſhall be ſaved. Which needleſs Queſtion I ſhall not ſtand upon, onely deliver in ſhort my poor conceptions concerning the Apoſtles ſenſe in this particular with ſubmiſſion to the Church.

By all *Iſrael* is meant not *Judah* alone, which then dwelt in the Land of *Canaan*, but all the twelve Tribes of *Iſrael* that were ſcattered abroad in the world, all of them (ſaith the Apoſtle) ſhall be ſaved, that is, delivered from their ſin, and conſequently from their captivity, and brought again (as they were before) into a ſtate of ſalvation, wherein they ſhall abide for ever, ſo long as the world endureth.

This in truth is the bottome of the myſtery that is here intended, and this ſenſe I am prone to give of it, being inclined unto it by the word of the Prophet as it is alledged by the Apoſtle, *viz. There ſhall come out of* Sion *a deliverer, and ſhall turn away ungodlineſs from* Jacob, *for this is my Covenant with them, when I ſhall take away their ſin.*

In which words three things are of ſpecial remark.

Firſt, the Apoſtles varying from the Prophet in the allegation of his teſtimony; for this will be of ſingular uſe to our preſent purpoſe. The Prophet had ſaid, *a Redeemer ſhall come*, the Apoſtle ſaith, *there ſhall come a Deliverer*; *a Redeemer ſhall come to* Sion, ſaith the Prophet, *there ſhall come a Deliverer out of* Sion, ſaith the Apoſtle; *to thoſe that turn from ungodlineſs in* Jacob, ſaith the Prophet, *to turn away ungodlineſs from* Jacob, ſaith the Apoſtle.

And why is there ſo much diſparity may ſome ſay between them?

Should not the Apoſtle, ſince he will corroborate his aſſertion from what is written by the Prophet, produce his teſtimony exactly without any alteration? I anſwer, the ſpirit of truth, alwayes One and the Same, wherewith theſe Actuaries and Pen-men of Holy Writ, were guided, knew beſt in what termes to expreſs the purpoſe and counſel of God concerning his people, both in the times of the Law, and of the Goſpel: Hence it is that the Apoſtle is here made the Prophets interpreter rendring his ſenſe in evangelical termes, according to the intent and purpoſe of the Spirit therein: That therefore which the Prophet ſpeaks of the comming of Chriſt in the fleſh, is extended by the Apoſtle to a bleſſed effect that ſhall follow thereupon, which he might in reaſon warrantably do, for *cauſâ proximâ poſitâ neceſſe eſt poni effectum*, the effect will undoubtedly follow the cauſe, and that coming of the Meſſiah was certainly the immediate cauſe of all the happineſs that at any time was to come upon the Church to the end of the World. Here is then no contradiction in this diſparity, but a ſweet and melodious harmony rather, the eccho whereof to my apprehenſion ſoundeth in this manner: This Redeemer or redeeming Kinſman of *Iſrael*, Chriſt Jeſus, being come unto *Sion*, ſhall out of *Sion*, that is, from his Church, where he hath his dwelling and abode by his ſpirit, cauſe a deliverance to ariſe for his kindred *Iſrael*, in reſtoring them again to their ſpiritual eſtate, which being loſt by their unbelief, he had purchaſed again for them: And becauſe the Redeemer was to ſlay the murderer of his kindred, as well as to re-enſeoffe them in their Land and livelihood, therefore ſhall this deliverer alſo turn away, that is, utterly deſtroy ungodlineſs (their murderous enemy) out of *Jacob*, which being his act for them, they alſo by right of propinquity and nearneſs of kindred may be ſaid themſelves to be active in it.

Diſtinguе tempora & concordabunt ſcripturæ.

Upon the whole matter then, the Apoſtle by his variation of the Prophets termes ſeems to take away all ſcruples of the *Jews* Reſtauration. Firſt, their Redeemer ſhall be their Deliverer, who is both willing and able ſo to be, willing by his relation unto them, able becauſe he is the Lord ſtrong and mighty. Secondly, he ſhall come out of *Sion*, becauſe he is come unto *Sion*, that is, he ſhall from his Church, by ſome powerful means that ſhall be uſed, iſſue out a deliverance unto them, becauſe he came to his Church to be her Redeemer. Thirdly, neither ſhall their ungodlineſs, that is, their pertinacy in their

their preſent infidelity hinder this deliverance (as ſome conceive by it an impoſſibility of their return) for he ſhall turn it away from them, and they ſhall no more turn unto it again.

Secondly it is obſervable, Though the Apoſtle here varyeth from the Prophet in the formality of *Iſraels* converſion and deliverance, yet he fully agreeth with him in the ſubject thereof, that is, *Jacob*; For mark, Neither of them both ſaith, Ungodlineſs ſhall be turned away from *Judah*, which was the remnant that God had reſerved, to the end that they ſhould know that he was the Lord, Neither do they ſay, from *Iſrael* (as diſtinguiſhed from *Judah*) which had been long ago driven into baniſhment; But *from Jacob*, as ſignifying all his poſterity, All I ſay, not intending probably every particular perſon that ſhould come out of his loyns, but as ranked into ſeveral Tribes, not one of them ſhall be loſt, but all ſhall be ſaved, that is, All of them in their ſeveral generations ſhall after this deliverance continue faithful with their God, and never be ſeparated from him any more.

Thirdly the Apoſtle and Prophet both engage the truth and faithfulneſs of God, for the accompliſhment of this deliverance in theſe words, *For this is my Covenant with them, when I ſhall take away their ſins*: With them, that is, without all controverſie to be underſtood of the ſeed and poſterity of *Jacob* (as the whole current of the Apoſtles deſign in this Chapter makes it maniſeſt) and as hath been before ſufficiently proved. I demand then, Hath God Covenanted with this his *Iſrael* to ſave and deliver them from their ſinne and captivity, when the fulneſs of the *Gentiles* is come in; and when the Word is gone out of his mouth, and paſt into a record in Holy Writ, the Regiſter of his revealed Counſels to his Church, will he then retract it, and not keep his Covenant? O farre be it from any to put ſuch an imputation of inconſtancy upon the Unchangeable God: Faithful is he that hath Covenanted, who alſo will do it. And now let us joyn theſe two together, the Strength of *Iſraels* Redeemer, and the Faithfulneſs of their God, and who is he then that can doubt of their Reſtauration?

True indeed ſay ſome, But that ſhall not be till the very inſtant of the conſummation of all things, when the work of Chriſt is finiſhed, the predeterminate number of Gods Elect filled up, and a final period be ready to be put both to the ſinnes and ſufferings of all Gods people throughout the world. *Object.*

Sol. I anſwer, Should this be granted (which yet is too tenaciouſly held by the *Lutheran* party) it may well be demanded, What advantage would accrew to the Churches of the *Gentiles* by the reception of the *Jews*? How ſhall the world be enriched (according to the word of the Apoſtle) by their fulneſs, more then it was by their fall and diminution, if the world muſt be diſſolved immediately upon their converſion? I will not deny but this may be the glorious and bleſſed Cataſtrophe of the mighty acts of God upon the Theater of this world, and that it is kept as a reſerve by the providence of heaven to crown Meſſiah's victories and his peoples glory: But that at the very firſt appearance thereof, when the conſolation of *Iſrael*, and the riches of the *Gentiles* ſo largely promiſed in the Word, and ſo earneſtly expected and deſired in ſundry generations, ſhall by the good hand of God be produced into act, that then I ſay, at the very riſe and ſpringing of theſe glorious manifeſtations of Gods Power and Faithfulneſs, this ſtage ſhould be taken down, and the ſcene removed into another world, as if the diſtinction between *Jews* and *Gentiles* ſhould be continued there, as it is here, is not eaſily to be believed. Undoubtedly God will ſo do this marvellous act that it ſhall for ſome time be had here in remembrance to the advancement of his own glory, the honour of his people, and to the everlaſting confuſion of the Prince of darkneſs with all his adherents.

Neither is this confidence without ſufficient warrant from the word of God; for beſides that which hath been already ſaid to this purpoſe, if we conſult the Prophet *Eſay* once again in the place before-mentioned, and compare him with the Apoſtle in theſe very words, that we have ſtood laſt upon, we ſhall finde ground firm enough whereon to build this aſſertion, *viz.* That this world ſhall continue for ſome generations after the *Jews* return from their ſinne and captivity.

Obſerve therefore, When the Prophet had ſaid, *The Redeemer ſhall come to* Sion, *and unto them that turn from tranſgreſſion in* Jacob, he addeth, *As for me, this is my Covenant with them, ſaith the Lord, My Spirit is upon thee, and my words which I have put in thy mouth ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord henceforth and for ever.* *Eſa.* 59. 21.

Which words I confeſs in the ſpirit of them, are directed to the Church, and the children of it, aſſuring them that Gods Spirit and Word ſhall continue with them for their inſtruction in all things needful

ſul for their ſalvation. But when the Apoſtle who with the Prophet is guided by the ſame infallible Spirit ſhall lead us further to an application of them unto the ſeed of *Jacob* after their Reſtauration, we may ſafely conclude that they do carry alſo with them this ſenſe as well as the former, *viz.* That *Iſrael* ſhall, when they are returned unto the Lord, cleave unto him for ſome generations, three at leaſt, wherein they ſhall continue ſtedfaſt unto the end.

Now that the Apoſtle intendeth the ſame with the Prophet in this particular as well as in any other before inſiſted upon, ſeemeth to me very probable. He doth not indeed interſert thoſe very words of the Prophet, having mentioned that already which was equivalent with them: For as the Apoſtle Saint *Peter* will have the long-ſuffering of God to be accounted Salvation, ſo the Apoſtle Saint *Paul*, in that he ſaith, *All* Iſrael *ſhall be ſaved*, reckons the pouring out of Gods Spirit upon *Iſrael*, and putting his Word into their mouth, together with their conſtant adherency thereunto throughout their generations (according to the Prophecy written of them) to be Salvation alſo. 2 *Pet.* 3. 15.

This ſenſe I conceive doth the Contexture point out unto us, and I ſhall humbly commend it to the examination of the Church. The Apoſtle when the ſinne of *Iſrael* is taken away, ſaith, as the Prophet before him had ſaid in the name of the Lord, *This is my Covenant with them*: What is that? Nothing more is added by the Apoſtle, and it might be thought that the ſubſequent words of the Prophet, wherein the Covenant is expreſſed, ſhould have been rehearſed by the Apoſtle, but they we ſee are omitted, not as if he did for brevities ſake cut them off, as it were with an *Et cætera*, as *Junius* would have it: No need at all of ſo Jejune a ſupplement: What then doth he mean by this Covenant? even that which he had before ſaid, and which is the ſame in effect with the words of the Prophet, that is, *All* Iſrael *ſhall be ſaved*: otherwiſe that Καθὼς γέγραπται, As it is written, had been written in vain: I ſay therefore once again that by theſe words of the Apoſtle, *All* Iſrael *ſhall be ſaved*, is meant the Covenant that God made with them, and they ſignifie that all the Tribes of *Iſrael* in their ſeveral ſucceſſive generations, they and their ſeed, and their ſeeds ſeed, after their ungodlineſs is taken away, ſhall ſtick cloſe unto God for ever, and be ſo guided by his Spirit and Word, which he will put into their very mouths, that they ſhall never depart from him any more. Which being ſo, it will neceſſarily follow that their Converſion ſhall

Parallelorum, *Lib.* 2 *Par.* 23.

ſhall not be at the very inſtant of the final Conſummation, but long before it.

The Apoſtle goeth on, verſ. 28. *&c.* to ſhew the certainty of the *Jews* Reſtauration, anticipating ſome objections that may be made againſt it. *As concerning the Goſpel*, ſaith he, *they are enemies for your ſakes, but as touching the election, they are beloved for the Fathers ſakes.* In which words he preventeth a cavil that he foreſaw would ariſe, turning his ſpeech unto the *Gentiles* as it were after this manner; You look upon the *Jews* as deſperate in reſpect of their converſion, becauſe of their pertinacy in deſpiſing the Goſpel, for which they are in all places, whereſoever they do become, liable to Gods vengeance, who abhorreth them as the worſt of enemies upon earth: Nevertheleſs that you may not inſult over them, you muſt know firſt that though they be for the preſent eſtranged from God, yet it is in ſome reſpect occaſional, *viz.* for your ſakes, that the Goſpel might through their rejecting of it, the ſooner come unto you: And ſecondly, you muſt conſider, that though they be for your ſakes at ſuch a diſtance both from God and his Goſpel, yet God is not unmindeful of the Covenant which he made with their Fathers, whom he choſe to be his ſpecial friends and favourites, and for whoſe ſakes, as he promiſed them ſundry times, he would be the God of their Seed after them for ever: Which Promiſe he will moſt ſurely perform, for God is not as man that he ſhould lie, or the ſon of man that he ſhould repent, and therefore doth the Apoſtle add v. 29. a ſure foundation of his former aſſertion; *The gifts and calling of God*, ſaith he, *are without repentance.*

Object.

Sol.

Now that we may alſo interpret aright the Apoſtle in theſe words, let us examine a little what he means by theſe gifts and calling of God. Some underſtand here by (gifts) the ſaving graces of Gods ſpirit, whereby his people are adapted for his ſervice in all holy obedience to his commands; and this calling they take to be Gods effectual calling them to a ſtate of ſalvation; for ſay they, as for any other gifts and calling of God, they are many times revoked, which implies ſome kinde of repentance in God (as the Scripture ſpeaks often concerning him) as being ſorry at his heart that ever he had ſo beſtowed them: But of his ſaving graces and effectual calling he never repents. Thus I ſay do ſome render the ſence of this place: But though this be true

in Theſi, I conceive it doth not fully ſquare with the Apoſtles meaning: for if theſe be the gifts and this the calling, we ſee clearly the *Jews* have been deprived of them long ago, and therefore are not Ἀμεταμέλητα; neither can this Verſe be a confirmation of what the Apoſtle had ſpoken before concerning the Fathers.

By theſe gifts therefore and calling, I take to be meant the liberal manifeſtations of divine bounty in outward things towards this people both fathers and children, and Gods ſeparating them from other Nations to be his firſt-born. This is that election mentioned in the Verſe before-going, upon which ſaith *Grotius* well, *Eos olim Deus elegit, hoc eſt, ſummis beneficiis affecit*, God choſe them, that is, God bleſſed them with great bleſſings above other people, *Elegiſſe enim Deus dicitur quibus eximie benefecit*, for God is ſaid to chuſe thoſe to whom he doth in an extraordinary manner extend his bounty, *Et ſolet id non ſine magnâ cauſâ dici de Patribus Judæorum*, and that doth the Scripture very often not without good cauſe apply unto the fathers of the *Jewiſh* Nation, as appears, *Act.* 13. 17. *Deut.* 4. 37. *Neh.* 9. 7. *Pſal.* 135. 4. And therefore whereas the Apoſtles word is here τὰ χαρίσματα τοῦ Θεοῦ, the gifts of God, the ſame *Grotius* renders the Article τὰ by the demonſtrative Pronoune τοῦτα, that is, theſe gifts and calling of God, as limiting them to thoſe which did peculiarly belong to the Nation of the *Jews*, and no other. Which gifts and calling, becauſe they were unto that people in a ſpecial manner the appendances and reſultancies of that everlaſting Covenant which God made with them (though they may for a while becauſe of ſin, be taken from them, even as ſaving grace it ſelf may ſometimes be ſuſpended in its operations) they are ſaid to be ſuch of which God will not repent (as ſometimes in other caſes he hath done) the conſequence whereof is, he will not for ever exclude this his ancient people from their federal priviledges and dignity above other Nations which he promiſed their fathers he would, and did according to his word, give unto them.

So it is Heb 3. 4. Non de ſingulari cujusque electione ſed de totius gentis *Judaicæ* communi adoptione eſt hoc dictum accipiendum Sic *Calvin* & *Pet. Mar.*

One inſtance of Gods immutability towards them in this kind above all other people, let us here inſert, as being proper and pertinent to our purpoſe, which is this, *viz.* that the very name and memorial of this people is not for their contumacy in their ſin utterly extinct in the world (which hath been the deſtiny of others, and they could

not avoid it) but are the onely people of Gods long-ſuffering in that kinde to this very day.

To make this evident, conſider, the Holy Scripture gives report of ſundry famous and mighty Nations that were of old contemporary with the *Jews*, whoſe height was like the height of the Cedars, and their ſtrength like unto that of Oakes, yet hath God deſtroyed their fruit from above, and their root from beneath. *Dan.* 2. We read of a goodly Image that repreſented the world in its various and ſucceſſive gallantry by the advancement of its choiceſt favourites, whoſe head was of gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs, and his leggs of iron; the gold was precious, the ſilver pure, the braſs glittering, the iron ſtrong, yet all of them are broken to pieces, and become like the chaffe of the ſummer-threſhing floor, carried away with the winde that no place can be found for them. What is now become of all their policy, magnificence, proweſs, which for the time did ſo ruffle in the world far and near? Where are all their Laws that have been ſo much extolled, and their Law-makers, to whom wiſdome it ſelf was eſteemed but as a dutiful hand-maid? Why do not the *Romans* now appear in the vindication of their *Numa Pompilius*, that mirroir of Princes (as *Plutarch* deſcribes him) in his dayes? Or the *Athenians* for their *Solon*? Or the *Lacedemonians* for their *Licurgus*? Or the *Cretians* for their *Minos*? Or the *Carthaginians* for their *Charondas*? Or the *Egyptians* for their *Oſiris*? Or the *Scythians* for their *Zamolxis*? All famous Law-givers in the ſeveral confines of their times and places: If the ſword of their Law hath loſt its edge, is not the Law of their ſword able to ſet it again? Are all the ſtout-hearted among them utterly ſpoiled, and can none of their men of might finde their hands? No verily, for at the rebuke of the God of *Jacob* have the Chariots and Horſe-men of theſe Nations been caſt into a dead ſleep. Onely the *Jews* that were the dearly beloved of his Soul, who are ſcattered about in the World, notwithſtanding all their troubles, captivities, diſperſions, Maſſacres, do every where grow rich and populous, keep themſelves, their Laws and Cuſtomes unmixed from all others, can ſtill deduce their Original and Hiſtory by infallible teſtimony from the beginning of the World, which no Nation that now is, can do the like. A very pregnant proof that they are kept by a ſpecial providence according to what the Lord hath ſaid of them by the Prophets; as namely by *Jeremy* (Jer. 30. 10, 11. 46. 28.)

Tenent omnino reliquias Legis ſuæ, circumciduntur, ſabbata obſervant, paſcha immolant, Azyma comedunt. *Aug.* in *Pſ.* 59.

28.) *Fear thou not O my ſervant* Jacob, *neither be diſmayed O* Iſrael, *for I will ſave thee from afar, and thy ſeed from the Land of their captivity, though I make a full end of all Nations, whither I have ſcattered thee, yet will I not make a full end of thee*; And by the Prophet *Amos*, *Behold the eyes of the Lord God are upon the ſinfull Kingdome*, (meanning whatſoever Kingdome it be, continuing in its ſin) *and I will deſtroy it from the face of the Earth, ſaving that I will not utterly deſtroy the houſe of* Jacob (*ſaith the Lord*) that is, their ſins, though they be never ſo great, ſhall not provoke me to root out their name from under Heaven, *Amos*. 9. 8. Anſwerable hereto is that of the Prophet *Jeremy*, whoſe teſtimony once more let us hear, *Jer.* 31. 36. 37. Where the Lord uſeth as vehement aſſeverations, as any we ſhall likely finde throughout the whole Scripture; *If theſe Ordinances* (that is, of Heaven and the Sea) *depart from before me, ſaith the Lord, then the ſeed of* Iſrael *ſhall ceaſe from being a Nation before me for ever. Thus ſaith the Lord, if Heaven above can be meaſured, and the foundation ſearched out beneath, I will alſo caſt off all the ſeed of* Iſrael *for all that they have done, ſaith the Lord.*

Jer. 30. 10. 11. *Jer.* 46. 28. *Amos* 9. 8.

Jer. 31. 36. 37.

Obſerve, though their doings which in an ordinary courſe of divine juſtice would certainly bring on their utter undoing, and would be enough inevitably to ruine all the Nations elſe in the World beſides, if they ſhould at any time be guilty of the like, yet ſhall not the anger of the Lord be ſo enkindled, becauſe of them, as to cut off the ſeed of *Iſrael* for ever. A high expreſſion of an extraordinary favour, which nevertheleſs will exactly be made good to a tittle even to the end of the World, becauſe the mouth of the Lord hath ſpoken it.

And here before I come to infer my intended concluſion from the premiſes, give me leave to ſuper-adde the teſtimony of a faithful interpreter of the minde of God in Scripture, concerning this matter, who hath written of it within this preſent Century, whoſe words are theſe.

Mr. Tho. Wilſon *on the* Romans.

The counſel of the moſt wiſe and mighty God in the wonderful preſervation of the *Jews* ought diligently to be conſidered, whereas ſundry very ancient people and famous, as *Perſians*, *Chaldeans*, *Trojans*, *Vandals*, *Lombards*, *Gothes*, *Saxons*, *Picts*, *Hunns*, *&c.* are either quite extinct and deſtroyed, or elſe being ſevered and ſcattered have not ſo held their own as to keep ſtill their own ordinances, and to be able to ſhew their Original and Hiſtory in ſure record, or

to preſerve themſelves for their civil life and religion unmixed with other people whither they came, yet behold a ſtrange thing and remarkable, the *Jews* onely notwithſtanding their great and long diſperſions and manifold calamities, deſolations, and death in ſundry Countries, where they have been butchered like ſheep, as in *England* here at *London* and *Yorke* by hundreds and thouſands, and elſewhere in other Countries knocked down upon heapes, and others cruelly ſpoiled, do for all this not onely remain in very numerous multitudes, chiefly in *Aſia* and *Africa* (as Maſter *Beza* and *Grynæus* upon certain knowledge do report) but do keep their Tribes diſtinct and unconfounded, and their Religion all without commixtion, as much as they may, reading and ſearching the Scriptures, but with very corrupt conſtruction, yet with this fruit and commodity, that both their pedegree and deſcent from *Abraham* and the Patriarchs may appear, and eke by the witneſs of our books (out of which we derive our holy Chriſtian Faith) may be juſtified and cleared from ſuſpicion of impoſture and fraud (which the Heatheniſh Philoſophers, and other prophane atheiſtical perſons cannot now charge us with, ſeeing the people ſtill remain as preſervers of thoſe Oracles of God which be the Fountains of our Religion) of all which what other thing are we to deem and judge, but that they are reſerved thus miraculouſly of God againſt the time of their converſion and ſalvation to come hereafter in Gods determinate ſeaſon?

Judæi ſunt Libarii noſtri: Ne forte Pagani dicant nobis, vos Chriſtiani literas iſtas compoſuiſtis, proferimus codices a Judæis inimicis, ut confundamus alios inimicos. Codicem portat Judæus ut idem credat Chriſtianus. Aug. Loco Sup. In Græco quodam codice Baſilienſis editionis.

All which conſidered, I appeal unto all men that are able to diſcern whether the Apoſtles words are not hereby clearly confirmed, *viz.* that the gifts and calling of God are to the *Jews* Ἀμεταμέλητα and Ἀμετάκλητα (as the word is reported to be rendred) unchangeable and not to be repented of. For my part I take it to be undeniable, and therefore do alſo infer, that undoubtedly there is a time before the end cometh, wherein they ſhall moſt certainly be reſtored.

Object. If it ſhould be yet objected that the *Jews* are not onely Gods enemies in a paſſive ſenſe, but in an active, as not obeying his Goſpel, nor believing his Son whom he ſent among them and thereupon will conclude that there is no hope of their converſion, becauſe he that caſteth away the remedy makes his diſeaſe incurable.

Sol. The Apoſtle gives an anſwer hereto likewiſe, *v.* 30. 31. For as ye in times paſt have not believed God, yet have now obtained mercy through

through their unbelief, even ſo have theſe alſo now not believed, that through your mercy, they alſo may obtain mercy. Which words ſeem to be written by the Apoſtle in forme of a *Prolepſis* to preoccupate the aforeſaid objection by a clear demonſtration in themſelves that ſhould obtrude it, being as much as to ſay, Learn of your ſelves that the *Jews* Converſion is not altogether hopeleſs, notwithſtanding their preſent enmity againſt God in their diſobedience to his Goſpel; For if you who were ſometimes fooliſh and diſobedient, living in malice and envy, even as bad as the *Jews*, hating of God, and hateful unto him, have yet nevertheleſs obtained mercy, why ſhould you doubt but that the *Jews*, though they be now a ſtubborn and refractory people, may obtain mercy with God alſo? eſpecially ſeeing mercy hath happily come unto you upon the occaſion of their contumacy, but to them it ſhall come in a far more excellent way, *viz.* Through your mercy, that is, by beholding of that mercy which God hath manifeſted unto you.

Gods aim and purpoſe, we ſee, is the exaltation of his mercy though men be mercileſs in judging and condemning one another, for ſaith the Apoſtle v. 32. God hath concluded all in unbelief, that he might have mercy upon all. Where the word Πάντας all, is commonly interpreted with a reference unto both *Jews* & *Gentiles*, that neither ſide may have whereof to boaſt before God, but that both theſe and thoſe may be ſaved by mercy, which ſenſe I willingly ſubſcribe unto, as not contrariant to the Apoſtles ſcope in this place. But I demand, may it not be underſtood, as referring to the *Jews* onely? ſo as that the word of univerſality (all) might be taken for all *Iſrael*, as it is before, meaning all the tribes of *Iſrael*, whom God had ſhut up in unbelief, that he might have mercy upon them all? Certain it is, the original hath it Τοὺς πάντας, where the article τοὺς doth not ſtand as an idle cypher, to ſignifie nothing, but is put as a relative to diſtinguiſh this πάντας all, from ſome other, and may be as much as τούτους (as it is ſaid before of the article τὰ) and therefore doth our *Engliſh* tranſlation bring in the word them, God hath concluded them all in unbelief, as implying the *Jews* onely in this argument, though from the thing it ſelf the *Gentiles* are not exempted. But I leave this criticiſme to the examination of the judicious. The concluſion notwithſtanding from hence alſo will follow, That the Converſion of the *Jewiſh* Nation ſhall for the magnifying of Gods mercy, in due time, moſt certainly come to paſs.

Some

Obj. Some yet do further object that the *Jews* are ſo embodied with other people, and ſo mingled with other Nations, that there is an utter impoſſibility that they ſhould ever any more become a Nation diſtinct from the *Gentiles*: But if there be any found that are diſtinct, they ſhall not be formed into a Nation, but thoſe that are in *Spain* ſhall be called *Spaniſh Jews*, and thoſe that are in *Italy Italian*, and thoſe in *Germany Germans*, &c.

Sol. I anſwer, Let not impoſsibilities be objected to the Omnipotent God: He that can out of ſtones raiſe up Children unto *Abraham*, can eaſily make good his word which he hath ſpoken concerning the reſtauration of his *Iſrael*. And albeit it were ſo that they are indeed embodied with other people of the world (which yet is not true for the generality of them, as we have before ſhewed) yet ſhall that word ſpoken by the Prophet *Amos* be herein verified of them, *Lo, I will command, ſaith the Lord, and I will ſift the houſe of* Iſrael *among all Nations, like as corn is ſifted in a ſieve, yet ſhall not the leaſt grain fall upon the earth* Amos 9. 9.

Amos 9. 9.

Obj. It is moreover objected that to maintain this Doctrine of the *Jews* reſtauration, is to put the world into a careleſs ſecurity concerning the end; for if this muſt be before the end cometh, will not many people, who are too much negligent already in preparing for the great day, take occaſion thereby to grow more remiſs therein, and ſo conſequently may that day come upon them unawares, as the Scripture often ſpeaketh, which, if it ſhould finde them in their ſins, will undoubtedly prove a black and diſmal day unto them.

Sol. I anſwer, Firſt the uncertainty of the time of every mans particular diſſolution may ſuffice to take away all ſuch carnal preſumption: For as I ſaid before alluding to that of the Pſalmiſt *Pſ.* 19. 2. *Day unto day uttereth ſpeech*, The day of death gives an infallible teſtimony to the day of judgement of every mans final eſtate, whether it be good or bad, whether it ſhall be to the reſurrection of life, or the reſurrection of damnation. And according to that information, ſo ſhall the judgment be, as death leaves us, ſo judgment ſhall finde us.

Secondly, We that are Miniſters of Chriſt, and Stewards of the manifold grace of God muſt not be afraid to make known the counſel of God in Scripture, leaſt ungodly people ſhould make an ill uſe of it. What ever the conſequents be of our fidelity in the diſcharge of our Miniſtery, we are to leave them to the wiſdom and determination

tion of the Almighty, who will order all things for his own glory, as ſeemeth good unto him. Even in this very caſe touching the end of the world the Apoſtle Saint *Paul*, though he had in his firſt Epiſtle to the *Theſſalonians* written of the ſudden and unexpected coming of the Lord, yet when he perceived that ſome falſe teachers were like to take occaſion by what he had written thereof, to make thoſe people believe that the day of Chriſt was then at hand, thinking thereby, as it is probable, to carry on a pernicious deſign againſt the whole doctrine of the Goſpel, he thereupon tells them plainly in his ſecond Epiſtle, that *That day ſhould not come*, before ſuch and ſuch things which he there mentions were firſt come to paſs: He feared not, it ſeems, leſt he ſhould give occaſion of a carnal ſecurity to preſumptuous ſinners (as it is here objected to us) by his writing of the protraction of the great day, but leaves that to their peril, who will pervert his words, and turn them to ſuch a ſiniſter ſenſe, declaring the minde of God clearly, without caſting ſuch ſcruples, as theſe Objectors have cauſleſly deviſed, to ſtop the current of this Doctrine. And this may be a ſufficient warrant unto us to ſpeak freely of that which the Scripture holds out unto us in this particular, not regarding what wicked perſons deluded by the devil may ſuggeſt unto themſelves thereby.

1 *Theſ.* 5. 2, 3.

2 *Theſ.* 2. 2. 3.

And yet as *Calvin* well obſerveth upon the place, Neither doth this word of the Apoſtle about the deferring of the great day, contradict other Scriptures, which ſpeak of it as being at hand, *Inſtat enim*, ſaith he, *Dei reſpectu, apud quem mille anni ſunt tanquam dies unus*: It is at hand in Gods account, with whom a thouſand years are but as one day, though to us it may ſeem long, being lengthened out for many generations, unto the time appointed of the Father, that ſo the great work of God in this world, decreed from Eternity, might be fully finiſhed.

In fine, Whatſoever is or can be objected againſt this doctrine, we may ſafely conclude it to be of no force: But for it ſelf, it ſhall ſtand, and prove infallibly a victorious truth in the Church, becauſe Jeſus Chriſt is Ὁ Αὐτὸς, the Same yeſterday, to day, and for ever.

Let all therefore that wiſh well unto *Sion* lay it cloſe to their hearts, that they may now more then ever, ſeeing the time approacheth, lay out their utmoſt ſtrength and zeal in the promoting thereof, praying earneſtly

earneſtly, conſtantly unto God, that this ancient beloved people may once again finde grace in his ſight, caſting away thoſe ſins, which may probably be a hinderance to the bringing on of this glorious work. And amongſt them all, let us abandon the Idolatries and Superſtitions of the Romiſh Synagogue, which will certainly be a very great obſtacle to the *Jews* converſion (though God will alſo in his own time make this great mountain of oppoſition to become a plain.

Thus I ſay ſhould this doctrine be promoted by us, and whatſoever elſe Divine Providence may put into our hands to do, in order to ſuch an excellent end, O let us do it with all our might. It is doubtleſs a moſt Catholike doctrine, as tending to an univerſal Union under Chriſt our Head, it is the moſt noble and Divine doctrine, next unto that of the great work of eternal Salvation wrought by Chriſt, that is revealed unto us in the Goſpel, and it is moſt advantageous to us *Gentiles* of all other Doctrines, therefore we ſhould promote it: It is that which openeth to the Church the bottomleſs and inexhauſtible treaſures of the Wiſdome and Knowledge of God, to look with admiration, as the Apoſtle did, into the depth thereof. And though neither men nor Angels can be able of themſelves, in this or any elſe of the *Arcana Cœli*, the counſels of the moſt High, to know the minde of God, yet ſince as the Apoſtle ſaith, 1 *Cor.* 2. 16. *We have the minde of Chriſt*, who is in the boſome of the Father, and hath declared him unto us, we may with confidence make our boaſt and ſpeak of that which he hath revealed. And becauſe God hath an abſolute Sovereignty over all his creatures, not bound unto them with any Popiſh or Pelagian thongs of Neceſſity, Congruity or Condignity, but is free to do what he pleaſe by the liberty of his own will, to caſt off the *Jews*, and receive the *Gentiles* in their ſtead, and reſtore the *Jews* again to his grace and favour, that both *Jews* and *Gentiles* may together rejoyce in his Salvation (For of him, and through him, and to him are all things.)

1 *Cor.* 2. 16.

Let us therefore with the Apoſtle applaud and magnifie him, ſaying, To him be glory for ever, *Amen.*

FINIS.

An Alphabetical Table.

A.

A Dam's *ſtanding in the ſtate of Innocency, was longer then it is commonly conceived to be.* Page 105

Adeption or progreſſive agitation of the Creatures, not the original or primary efficient cauſe of their continuance. p 53

Abuſes of the late Times detected p 223

Afflictions are ordained and ordered by God. p 80

Ages before us not to be deſpiſed p.166

Ambitious perſons enemies to Chriſt's Sovereignty. p.76

A Story of Amphilochius. p.22

Of Alphonſus *the Atheiſtical King of* Spain p.74

Anabaptiſts, great enemies to the Church. p.270

How and wherein the Angels ſhall be employed in the great day. p. 90

What Antiquity, in point of Religion, is to be regarded. p.169

Arianiſm an abominable Hereſie. p.12

Arius *his death by the juſt hand of God.* p.35

Conſulting with Aſtrologers about future events, unlawful. p.72

A notable ſaying of Auguſtus Cæſar. p.81

B.

Of the nature of Bees, in having a Government. p 58

The Believers Rock. p.81

Blaſphemy of Socinus. p.26

Blaſphemy of Paul Beall. p.38

Blaſpheming Heretick muſt not go unpuniſhed. ibid.

Of bowing at the Name of Jeſus. See the word Jeſus.

Of bowing at the entrance into, and departure from the Congregation. p.235

C.

How Cain was cast out of the Church. p.147
Of Ceremonies. p.234
Cerinthus an enemy to Jesus Christ. p.34
Though Christ be the first begotten of every Creature, it followeth not, that he is therefore a Creature. p.16
Christ hath raised up our nature to the highest elevation. p.32
Jesus Christ is the first begotten intellect in reference to the Angelical Nature. p.17
Jesus Christ is the first-begotten reason in order to the rational. ibid
Christ is to be honoured in the hearing of his Word. p.28
Christ is the bringer forth of every Creature. p.18
Christ giveth the earth to whom soever he will. p.50
In what sense Jesus Christ is Creatour. p.42
Christ is the Preserver of all. p. 52
Christ will restore all things. p. 82
The form of a servant in Christ did not obliterate the form of God. p.20
Christ is to be worshipped with divine adoration. p.21
Christ a Prophet from the beginning. p.136
Christ a King from the beginning. p.138
Christ a Priest from the beginning. p.149
Christ the Same to his Church in this day of the Gospel, which he was yesterday to the Fathers of eld. p.212
Christ will be the Same to his Church for ever. p.273
What manner of change there shall be of the Heavens, &c. at the last day. p.98
The Church shall be continued to the end of the World. p. 275
The folly of ignorant people in imputing all extraordinary tempests to conjuring. p.73
Contemplation of God through the Creetures. p.48
Covetous persons enemies to Jesus Christ. p.76
Of the late Schismatical Covenant. p.229
The Creation the Worke of Christ. p 42
The Creatures willing subjection unto Christ. p.53
Of the observation of Christmas. p.198
The Creatures misery under Man. p.65
The excellency of our Creation. p.105
None but the New Creature shall be the Inhabitant of the New Creation. p.107
Against curiosity in searching into those

those things of God, that are beyond our reach. p.19

D.

Daniel's *seventy Weekes interpreted.* p.305

The day of the Gospel is a terrible day to all impenitent sinners. p. 203

A description of Christs encountring with death. p.78

The Divine Service of the Church of England *free from Superstition.* p.234

E.

The consideration of the Earth may lead us to an admiration of the Glory of God. p 49

The great Engagement that lieth upon England *above other Churches of the* Gentiles *to give praise unto God.* p.270

Episcopacy proved to be of Divine Right. p.248

Eternity expressed by termes appropriated unto Time. p.6

The force of Example is great to induce likeness of manners. p.2

Examples of Gods Judgements which have fallen upon the enemies of the eternal Deity of Christ. p 34

F.

Fanatick people make themselves equal with Jesus Christ. p.24

A conviction of those that hold, that the object of the faith of the Fathers of old was not Jesus Christ. p.175

To hold, that not the object, but the act of faith justifieth, is a gross errour. p.176

Faith of believers how fixed before the comming of Christ. p.156

A faithful saying, uttered in a Sermon at his Majesties Coronation. p.256

How the Father is said to work by the Son. p.43

Of that fire which the Scripture speakes of, whereby the Earth shall be burnt up at the last. p. 96

To ascribe unto fortune good or ill success, is a great sin. p.71

G.

The divine generation of the Son of God, is a permanent and everlasting generation. p.10

Gentiles *instructed.* p.268

Gentiles *obliged to give praise unto God.* p.269

Of the fulness of the Gentiles. p. 338

The glory of the life to come described. p.107

How God ruled over man before the flood. p.64

Civil Government is no encreachment upon Christs natural or donative power. p 55

Authoritative power or government over men, ſhall be continued to the end of the World. p.66
Government is an ordinance of divine appointment, proved both by the written and unwritten Word of God, that is, by Scripture and nature. p 57
The good that ariſeth by Government unto mankinde. p.65

H.

The ſeveral forms of the Heathens *enquiring after future events.* p.72
That the Heathen *did without Chriſt, by the light of nature, attain to ſuch a knowledge of God, as was enough for their everlaſting ſalvation, is a great errour.* p.175
The impudent connivence that was given to Hereticks in the time of the late Schiſm. p.37
To conſider the Heavens, a means to work in the hearts of men an awful reverence towards the Lord Jeſus Chriſt. p 48
The Hypoſtatical Union of two Natures in Chriſt, Divine and humane, ſhall never be diſſolved, nor the Myſtical Union between Chriſt and his Church. p.285

I.

Look unto Jeſus from the beginning to the end. p.295
Of bowing at the name of Jeſus. p. 235
The errour of the Jews *in following the light of yeſterday.* p.121
An exhortation to the Jews. p. 164
Another exhortation to the Jews. p.262
The calling of the Jews *proved.* p. 299
Of the Jews *inſurrection under Ælius Adrianus.* p.321
The Jews *wofful blindneſs and hardneſs of heart deſcribed.* p.335
The Jews *continuance in the World, when other great and mighty Nations are utterly extinct.* p.

Ignorance in this day-light of the Goſpel, condemned. p.202
Of the joy that Chriſtians ought to take in their enjoyment of the Goſpel. p 184
Julian the Apoſtate his blaſphemy and death. p.34
No juſtification by the workes of the Law. p.126

K.

Government by Kings proved to be the beſt Government. p.60
King Charles *the First commended by thoſe that were his Adverſaries,* p.248
A ſaying of his againſt drunkenneſs in a Speech at Oxford. p.187

King

King Charles *the Second his zealous forwardneſs in eſtabliſhing Religion.* p.231

L.

The woful effects of pretended liberty of conſcience. p.38
New lights not to be regarded. p. 188
Of the invincible nature of light. p. 182
Of Limbus Patrum. p.170
The Liturgy of the Church of England *not taken out of the* Romiſh *Miſſal.* p 242
The agreement of our Liturgy with the Forms of Primitive Devotion, clearly demonſtrated. p.244

M.

Millenaries and Fift Monarchiſts refuted. p.103.
Miracles not to be expected under the Goſpel. p.132
Fift Monarchiſts may ſee their errour. p.70
No murmuring ought to be at Divine Providence in diſpoſing the Earth and all that is therein. p.50
Murmurers reproved. p.74
How mutable the children of men are in their workes. p.45
The Myſtical Union between Chriſt and his Church ſhall never ceaſe. p.286

N.

The humane nature exalted above the nature of Angels. p 32
Gods remarkable judgment on Neſtorius p 35

O.

The Oracles of the Heathen *ceaſed at the birth of our Saviour.* p. 266
Oracles from Heaven not to be now under the Goſpel. p.129
Order among the Creatures. p.58

P.

The errour of the Papiſts in following the light of yeſterday. p. 128
The vanity of the Papiſts in looking unto Jeſus in a Picture. p.296
Chriſtian Parents comforted concerning their Poſterity. p.281
Prophane Politicians enemies to Chriſts Sovereignty. p.77
The prophane alarum'd. p.203
Proud perſons enemies to Chriſts Sovereignty p.77
Poland *polluted with* Socinianiſm. p.39

Q.

Quakers enemies to Jeſus Chriſt. p.39

Quarrel-

Quarrelling against the restoring of lawful Government in this Nation condemned. p.74

R.

Our Religion maintained to be the onely true Religion. p.169
An approved remedy to heal the woful distempers and divisions of this Church and Kingdome. p. 276
The Creatures future restauration. p.93
Christs' Righteousness imputed to us for Justification. p.177
Of the first Resurrection. p.106
The Romish *Church guilty of Novelty.* p.217

S.

Samosatenian *Hereticks confuted* p.12
Satan hath no power in the Aire but by permission p.73
Sectarists justly charged with Superstition. p.231
Consider the wonders of God in the Sea. p.49
Sin of the ungodly is found out by the light of this day. p.207
Sin by the light of this day findeth out the sinner. p.208
Smectymnuus *detected.* p.253
The cursed blasphemy of Socinians *abhorred.* p.26
That the Souls of the Patriarchs did not before Christs Ascension ascend into that place of bliss, whither the souls of the Saints now ascend, is proved an errour. p.174
Of the Suns Eclipse at our Saviours Death. p.266
Of Superstition. p.233

T.

The time of the Gospel is a time of light. p.180
A Story of Theodosius. p.30
The godly preserved in the time of trouble. p 80
Of Traditions. p 218
Toleration of all Religions is Anti-Catholick. p.257

V.

Gods just Judgment upon the Emperour Valens. p.35

W.

Will-worship proved to be lawful. p.238
A Christians walk. p.191
To consult with Witches an horrible impiety. p.72
World upheld by Christ. p.52

Y

Yesterdayes light which consisted in Types and Shadowes, is vanished. p.118

A TABLE *to guide the Reader to the ſeveral Places of Holy Scripture which are quoted in this Book, many whereof are occaſionally illuſtrated, and ſome noted with Aſterisks, though not according to the commonly received Senſe, yet nevertheleſs according to Truth, expounded.*

Geneſis.

Chap.	Verſ.	Pag.
1.	16.	181.
1.	25.	46.
1.	26.	78.
1.	28.	63.
1.	31.	45.
1.	31.	105.
2.	16.17.	105.
3.	15.	116.
3.	20.	156.
4.	7.	154.
4.	13.14.16.	147.
4.	15.23.24.	64.
5.	3.	157.
6.	3.	64.
6.	11.12.13.	64.
9	6.	64.
9	26.27.	121.
11.	25.	63.
14.	18.	150.
17.	5.	122.
17.	6.	60.
17.	14.	215.
18.	3.	140.
18.	27.30.31.	140.
26.	2.	312.
45.	5.7.	313
46.	3.	311.
49.	1.	325.
49.	4.	221.

Exodus.

Chap.	Verſ.	Pag.
3.	2.	97.
3.	8.	109.
3.	15.	121.
3.	3.	163.
8.	18.	46.
15.	11.	50.
18.	11.	77.
23.	20.	148.
28.	1.	151.

Chap.	Verſ.	Pag.
30.	30.32.	152.
33.	18.&c.	159.
34.	6.7.	91.
34.	6.7.	163.
34.	28.	163.

Leviticus.

15.	2.	221.
16.	11.15.	153.
16.	22.	79.
18.	4.	201.
19.	32.	30.
20.	6.	38.
23.	3.	309.
24.	16.	38.
25.	4.8.	309.

Numbers.

14.	37.	148.
16.	9.10.	24.
16.	10.	258.
32.	23.	209.

Deuteronomy.

4.	7.	122.
4.	30.31.	300.
5.	29.	193.
6.	10.11.	109.
7.	1.	112.
10.	22.	311.
30.	3.	300.
32.	4.	21.
32.	7.8.12.	64.
32.	25.	276.
33.	5.	141.
33.	19.	49.

Joſhua.

21.	49.	324.

Judges.

3.	20.	30.
5.	14.	92.
12.	18.	92.
13.	18.	32.
17.	6.	66.

1 Samuel.

8.	7.	149.
8.	7.	265.
8.	9.	141.
10.	12.	133.
25.	29.	171.

2 Samuel.

20.	18.	276.

1 Kings.

8.	27.	96.
12.	31.	66.
18.	39.	122.

2 Kings.

2.	11.	97.
25.	1.	239.

1 Chronicles.

Chap.	Verſ.	Pag.
21.	16.	32.
24.	19.	66.

2 Chronicles.

19.	6.	55.

Job.

1.	6.	89.
5.	6.	80.
7.	1.	196.
9.	4.	33.
12.	12.	29.
13.	5.	29.
13.	7.8.	38.
14.	7.10.	189.
14.	14.	90.
19.	25.	41.
19.	25.	156.
21.	14.	201.
22.	3.	194.
29.	21.22.	28.
31.	24.	76.
38.	4.	25.
38.	6.	49.
38.	7.	89.
38.	10.11.	49.
38.	28.29.	45.
38.	39.&c.	48.
39.	20.	39.

Pſalms.

Psalms.

Psal.	Vers.	Pag.
1.	4.	206.
2.	7.	5.
2.	7.	142.
2.	10. 11. 12.	40.
2.	8. 9.	143.
8.	3.	48
8.	5. 6.	80.
12.	6.	70.
18.	11.	19
19.	2.	208.
19.	4. 5.	268.
19.	5.	86.
19.	5.	196
24.	1.	45.
25	14.	130.
29.	10.	49.
33.	7.	45.
33.	8.	50.
36.	5.	81.
36.	6.	54.
37.	11.	112.
41.	9.	34.
45.	2.	296.
48.	4. 5.	182.
49.	12.20.	221.
50.	3.	91.
62.	10.	115.
68.	11.	137.
68.	17.	92.
73.	17. 18.	276.
74.	12.	63.
74.	16.	45.
74.	22. 23.	33.
75.	3.	81.
75.	6.	51.
75.	6. 7.	76.
75.	8.	211
80.	17.	146
80.	13.	193
83.	19.	48
85.	8.	281
89.	13.	50.
89.	33.	33.
91	1.	81.
95.	5.	49
100.	5.	81.
102.	19.22.23,&c.	26.
102.	26.	97.
102.	27.	282
104.	5.	49.
104.	4.	45.
104.	9	49
104.	19.	45.
104.	23.	191.
104.	24.	49
104.	25.26.	49.
105.	8.	282.
105.	14.15.	312.
106.	24.	114.
110.	1.	141.
110.	2.	68.
110.	3.	184.
110.	4.	149.
110.	4.	274.
111.	2.	48.
111.	3.	48.
112.	4.	186.
119.	53.	188.
119.	91.	62.
119.	96.	195.
119.	136.	188.
135.	7.	45.
136.	5.	46.
138.	6.	77.
139.	14.	78.
139.	24.	212.
145.	3.	47.
145.	9.	46.
145.	11, 12.	274.
147.	4	45.
147.	5.	29.
147.	19, 20.	122.

Proverbs.

1.	16.	65.
2.	6.	28.
8.	7.	211.
8.	14.	29.
8.	15, 16.	57.
8.	22.	6.
8.	22.	11.
8.	27.	25.
8.	30, 31.	19.
9.	12.	194.
10.	22.	76.
13.	10.	256.
14.	9.	187.
14.	34.	109.
14.	39.	65.
15.	32.	200.
16.	18.	256.
17.	24.	297.
23.	5.	81.
27.	24.	81.
28.	2.	235.
28.	13.	208.

Chap.	Verſ.	Pag.
30.	27.	59.
30.	30.	58.
	Eccleſiaſtes.	
2.	11.	46.
2.	12.	274.
2.	14.	297.
7.	9.	75.
9.	10.	198.
11.	7.	184.
12.	10.	28.
12.	7.	171.
12.	11.	224.
12.	13.	192.
	Canticles.	
1.	16.	Preface.
5.	10.	296.
	Iſaiah.	
2.	3.4.5.	126.
6.	1.3.5.	26.
7.	14.	14.
8.	2.	28.
9.	2.	181.
9.	6.	30.
9.	6.	78.
9.	6.	136.
11.	1.	123.
11.	10.11.12.	123.
14.	13.14.	25.
14.	27.	93.
22.	12.13.	187.
23.	3.	49.
25.	9.	21.
26.	4.	81.
26.	11.	186.
28.	16.	158.
29.	13.	220.
30.	33.	6.
33.	17.	110.
33.	22.	142.
33.	22.	145.
37.	29.	81.
40.	22.23.	75.
40.	22.23.	110.
40.	26.	54.
40.	26.	92.
41.	4.	44.
42.	6.	123.
43.	2.	206.
43.	5.6.	302.
43.	10.	274.
44.	17.	296.
44.	24.	45.
45.	7.	73.
45.	22.	295.
45.	22.25.	302.
45.	23.	21.
45.	23.	266.
48.	12.	42.
48.	13.	54.
53.	3.	103.
53.	3.	263.
53.	8.	8.
53.	10.	21.
53.	10.	157.
34.	2.	216.
54.	17.	74.
55.	9.	11.
59.	21.	342.
60.	9.	318.
60.	1.	184.
61.	2.	204.
61.	2.	309.
62	2.3.	124.
63.	3.	25.
63.	15.	96.
64.	4.	108.
65.	17.	95.
95.	17.	97.
66.	19.	317.
	Jeremiah.	
3.	18.	303.
4.	19.	207.
5.	22.	49.
6.	16.	277.
12.	19.	209.
14.	19.	207.
23.	3.4.	303.
23.	5.	123.
23.	6.	141.
23.	25.	62.
27.	5.	51.
30.	3.9.	303.
30.	10.12.	347.
31.	1.4.	303.
31.	31.&c.	118.
31.	34.	185.
31.	34.	130.
31.	36.37.	347.
32.	39.	304.
33.	25.	62.
35.	1.&c.	239.
46.	28.	
50.	4.5.	264.

Lamentations.

Chap.	Verſ.	Pag.
3.	23.	81.

Ezekiel.

16.	13.	60.
20.	33.	266.
21.	21.	72.
21.	25.26.	66.
28.	3.	111.
37.	21.&c.	303.
46.	17.	309.

Daniel.

2.	34.	104.
4.	23.	89.
4.	30.	111.
5.	22.23.	37.
7.	13.	146.
7.	14.	274.
7.	14.	290.
9.	17.	157.
9.	23.	76.
*9.	24.	306.
9.	27.	118.
10.	11.	89.

Hoſea.

1.	10.	316.
1.	11.	318.
3.	4.5.	318.
4.	8.	154.
6.	3.	48.
11.	1.	313.
13.	14.	78.

Amos.

2.	9.	112.
*5.	18.19.	206.
9.	6.	48.
9.	8.	347.
9.	9.	350.

Obadiah.

	12.	336.
	20.	317.

Michah.

4.	4.	65.
4.	7.	274.
5.	2.	6.
5.	2.	19.

Nahum.

1.	6.	162.

Habakkuk.

1.	14.	58.

Zephaniah.

3.	4.	66.

Haggai.

2.	7.	296.

Zechariah.

Chap.	Verſ.	Pag.
8.	19.	239.
8.	23.	124.
9.	9.	263.
12.	10.	164.
13.	4.	239.

Malachi.

1.	11.	122.
1.	11.	269.
2.	16.	288.
3.	2.	210.
3.	12.	210.
3.	17.	90.
4.	1.2.	189.
4.	1.2.	203.
4.	1.2.	206.

2 Eſdras.

13.	47.	317.

Wiſd. of Solomon.

1.	13.	78.

Eccleſiaſticus.

38.	2	62.

1 Maccab.

4.	59.	239.

Saint Luke.

Chap.	Verſ.	Pag.
1.	6.	191.
1.	33.	290.
1.	35.	13.
2.	11.	157
2.	13.	58.
4.	18.	309.
9.	32.33.	160.
10.	24.	120.
11.	49.	12.
12.	18.	111.
13.	33.	191.
14.	21.23.	269.
16.	16.	118.
16.	22.	171.
16.	29.	118.
16.	24.	188.
18.	11.12.	77.
19.	12.	264.
19.	42.	193.
20.	38.	172.
21.	23.24.	319.
21.	24.	326.
22.	41.	225.
24.	26.	103.
24.	26.	327.

Saint John.

1.	3.	45.
1.	4.	28.
1.	4.	190.
1.	5.	184.
1.	9.	137.
1.	9.	178.
1.	9.	181.
1.	10.14.	17.
1.	11.	63.
1.	11.12.	114.
1.	12.	157.
1.	14.	21.
1.	17.18.	119.
1.	18.	18.
1.	30.	140.
3.	19.	133.
3.	19.	202.
4	10.	295.
4.	48.	132.
5.	17.19.	44.
5.	21.	189.
5.	22.	145.
5.	23.	23.
5.	26.	44.
5.	26.	189.
5.	27.	146.
5.	39.	118.
7.	46.	28.
8.	12.	137.
8.	12.	189.
8.	56.	156.
8.	56.	186.
8.	58.	139.
9.	4.	196.
10.	30.	44.
12.	14.	132.
12.	35.	196.
12.	40.41.	26.
13.	1.	288.
14.	2.	108.
14	2.	110
14.	10.	294.
15.	15.	12.
15.	15.	325.
15.	22.	208.
17.	3.	292.
17.	4	152.
17.	5.	19.
17.	21.	113.
17.	21.	287.
17.	26.	289.
18.	36.	67.
19.	14.	165.
20.	23.	178.

Acts.

1.	6.7.	324.
2.	17.	185.
2.	23.	154.
3.	19.21.	82.
4.	12.	274.
7.	51.	301.
10.	36.	157.
10.	36.	140.
10.	42.	140.
11.	26.	246.
13.	33.	143.
15.	11.	172.
17.	22.	231.
17.	28.	76.
26.	18.	178.
28.	27.	335.

Romans.

2.	5	90.
2.	16.	208.
3.	22.	185.
3.	25.	152.

Chap.	Verſ.	Pag.
3.	29.	317.
4.	5.	177.
5.	5.	94.
5.	12.	78.
5.	15.	172.
5.	19.	177.
6.	14.	119.
8.	17.	290.
8.	19,&c.	83.
8.	21.	83.
8.	23.	114.
8.	29.	18.
8.	29.	287.
9.	4. 5.	125.
10.	6. 7. 8.	131.
10.	4. 16.	314.
10.	18.	268.
11.	1, &c.	328.
12.	1.	195.
12.	11.	197.
13.	1.	69.
13.	1. 2.	57.
13.	4.	55.
13.	4.	65.
13.	11.	211.
13.	13.	198.
15.	20. 24.	269.

1. Corinth.

Chap.	Verſ.	Pag.
1.	9.	44.
1.	13.	280.
1.	24.	44.
1.	30.	177.
2.	9.	108.
2.	9.	181.
2.	16.	352.
3.	11.	212.
3.	11.	134.
4.	15.	178.
6.	3.	338.
7.	19.	215
7.	21.	88.
8.	8.	279.
9.	21.	268.
10.	4.	148.
10.	9. 10.	148.
11.	10.	92.
11.	11.	275.
11.	14.	57.
12.	31.	191.
13.	8.	288.
13.	11.	119.
13.	12.	286.
15.	24. 28.	284.
15.	24.	286.
15.	28.	291.
15.	45.	158.
15.	56.	209.

2 Corinth.

Chap.	Verſ.	Pag.
1.	1.	44.
1.	19. 20.	70.
3.	6.	119.
3.	14.	119.
3.	15.	336.
3.	18.	185.
3.	18.	191
3.	18.	121.
4.	4.	190.
4.	6.	190.
4.	6.	121.
5.	7.	297.
5.	17.	95.
5.	21.	154.
5.	21.	177.
6.	2.	185.
6.	9. 10.	158.

Galatians.

Chap.	Verſ.	Pag.
1.	8.	274.
1.	12.	Preface.
1.	23.	133.
2	16.17.	177.
2.	20.	177.
3.	2.	215.
3.	8.	156.
3.	19.	127.
3.	23.	119.
4.	3.	118.
4.	4.	135.
4.	5.	155.
4.	9.	119.
5.	18.	119.
6.	2.	144.

Epheſians.

Chap.	Verſ.	Pag.
1.	6.	296.
2.	10.	191.
2.	14.	268.
2.	19.	270.
2.	20.	134.
3.	5.	185.
3.	10.	185.
3.	10.	90.
4.	1.	194.
4.	11.	66.
5.	13.	208.

Chap.	Verſ.	Pag.
5.	23.	158.
5.	23.	139.
5.	26.27.	290.

Philippians.

1.	18.	223.
2.	5.	220.
2.	6.	26.
2.	6.	285.
2.	7.	20.
2.	10.	21.
2.	10.	293.
2.	12.	194.
1.	13.	220.
3.	20.	158.
3.	21.	113.
3.	21.	286.
4.	7.	8.

Coloſſians.

* 1.	15.	7.
1.	15.	10.
1.	15.	15.
1.	15.	44.
1.	16.	41.
1.	16.17.	287.
1.	16.	45.
1.	16	90.
1.	17.	52.
1.	18.	143.
1.	26.	185.
2.	3.	300.
2.	9.	148.
2.	14.	152.
2.	14.	110.
2.	15.	80.
2.	17.	120.
2.	23.	228.
3.	11.	41.
3.	11.	62.

1 Theſſalonians.

2.	12.	194.
2.	15.16.	336.
4.	16.	91.
5.	2.3.	351.
5.	5.	194.

2 Theſſalonians.

1.	7.	91.
2.	2.3.	351.
2.	4	69.

1 Timothy.

1.	17	283.
2.	1.2.3.	62.
2.	1.2.3.	69.
* 2.	5.	147.
2.	5.	63.
2.	5.	142.
3.	6.	24.
3.	15.	218.
3.	16.	15.
4.	16.	178.
6.	16.	159.

2 Timothy.

2.	12.	103.
3.	12.	103.

Titus.

Chap.	Verſ.	Pag.
* 1.	5.7.	248.

Philemon.

	9.	30.

Hebrews.

1.	1.2.3.	8.
1.	2.	43.
1.	3.	53.
1.	5.	143.
1.	6.	22.
1.	10.&c.	26.
1.	10.	282.
1.	14.	89.
1.	14.	287.
2.	3.	Preface.
2.	14.	79.
4.	13.	208.
5.	1.	151.
6.	20.	214.
7.	3.	150.
7.	15.16.	150.
7.	24.	274.
7.	28.	149.
9.	8.	173.
9.	10.	118.
9.	10.	120.
9.	12.	153.
9.	10.12.	153.
9.	22.	153
10.	4.	135.
10.	5.	79.
10.	11.	274.
10.	13.	68.

Chap.	Verſ.	Pag.
11.	1.	158.
11.	9.10.	172.
11.	13.	156.
11.	16.	109.
12.	28.	96.
13.	5.	281.
	James.	
1.	20.	254.
4.	12.	142.
	1 Peter.	
1.	1.	Preface.
1.	11.	137.
1.	12.	32.
1.	19.	164.
1.	25.	274.
2.	9.	181.
2.	12.	182.
2.	13.	55.
2.	13.14.	70.
2.	13.	287.
2.	24.	79.
3.	19.	147.
4.	6.	137.
4.	11.	230.
* 4.	17.18.	336.
	2 Peter.	
1.	4.	24.
1.	4.	32.
1.	19.	131.
2.	3.	212.
2.	4.	111.
2.	5.	148.
2.	21.	195.
3.	10.	95.
3.	10.	113.
3.	13.	95.
3.	14.	107.
3.	15.	243.
	1 John.	
2.	8.	181.
2.	8.	185.
2.	20.	185.
2.	27.	297.
3.	2.	93.
3.	2.	108.
3.	2.	110.
3.	7.	193.
3.	8.	113.
	Jude.	
	4.	134.
	6.	111.
	8.11.	258.
	11.	147.
	11.	258.
	14.	92.
	14.	137.
	19.	258.
	Revelation.	
1.	8.	6.
1.	8.	214.
1.	11.	7.
1.	11.	41.
1.	13.	213.
1.	14.	30.
3.	12.	289.
3.	14.	18.
3.	14.	42.
3.	21.	289.
4.	11.	50.
9.	11.	80.
13.	8.	154.
13.	8.	135.
14.	1.	289.
14.	6.	274.
19.	9.	104.
19.	9.	290.
19.	10.	21.
20.	4.6.	104
21.	5.6.	82.
21.	5.6.	94.
21.	23.	290.
21.	27.	107.

FINIS.

Manda Emendanda

Epistle 8t Line 4th Read Jesu Christo Dño Nostro / L. 14. R. Terrestrium / Epi. 2d. L. 17. R. Celebrandum / Page 4. L. 32. R. Vnd extatimes / P. 13. L. 12. R. Fs not / P. 25. L. 1. R. Revoca / P. 27. L. 25. R. Their Lord to / 71 P. 28. L. 29. R. Acquiescency / P. 29. L. 29. R. Meere /

P. 79. L. 36. R. Appeareth / P. 95. L. 24. R. This is a Sort / P. 105. L. 10. R. Bee Deliuered / P. 127. L. 38. R. The Incensed / P. 130 L. 11. for Period put Comma / P. 136. L. 7. R. Primitiue /

ERRATA.

PAge 3. line 15. read coeval p. 4. l. 36. r. homogeneal p. 6. l. 24. r. *ab initio* p. 10. l. 10. r. coeval p. 14. l. 11. r. God p. 13. l. 11. r. tittle p. 15. l. 22. r. *Christomachoi* p. 23. l. 36. r. glosing p. 26. Marginal Quotations misplaced p 27. l. 15. r. him p. 30. l. 15. r. site p. 39. l. 29. r. connivence p. 48. l. 9. r. track p. 58. r. *annosa* in the Marg. p. 67. l. 7. r. feud p. 68. l. 3. r. covet p. 68. l. 24. r. himself p. 78. l. 30 r. creature p. 86. l. 20. r. covetous *ibid.* l. 25. r. excentrick p. 104. l. 11. r. met *ibid.* l. 18. r. this p. 109. l. 33. r. leading p. 120. l. 29. r. tropes p. 128. l. 2. r. ill *ibid.* l. 16. r. and many p. 130. l. 3. *dele* the p. 131. l. 35. r. whole series p. 137. l. 19. *dele* of judgment p. 139. l. 5. r. put both p. 140. l. 31. r. apparition p. 155. l. 21. r. expatiates p. 156. l. 19. r. the Law p. 162. l. 9. r. put thee *ibid.* l. 16. r. to stretch p. 163. l. 13. *dele* the p. 167. l. 4 r. the everlasting p. 172. l. 34. r. Saints p. 174. for *Athanasius*, r. St. *Ambrose* p. 179 l. 30. r. my side p. 186. l. 2. *dele* the period p. 186. l. 3. begin the sentence at the word *Did* p. 194. l. 35. r. we live p. 197. l. 11. r. the concluding p. 200. l. 37. r. be saved p. 209. l. 23. r. his heart p. 226. l. 35. r. hath made p. 235. l. 4. r. my dear p. 242. l. 6. r. chosen.

P. 137. L. 2. R. Curse / P. 171. L. 10. Dele Stein / P. 151. L. 29. R. at ye time / P. 151. L. 8. R. Sum / P. 201. L. 25. R. Times / P. 210. L. 1. Dele And / P. 211. L. 2. R. Principall Things / P. 241 L. 27. R. Saint / P. 249. L. 4. R. Bee employed / P. 271. L. 14. Dele As / P. 305. L. 17. R. Bee Restored / P. 319 L. 21. R. Sed Donec / P. 324. L. 37. R. Apostles /

P. 352. L. 1. R. This his Antient &c.

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